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THE CHINESE CLASSICS

CONFUCIAN ANALECTS, THE GREAT LEARNING, AND
THE DOCTRINE OF THE MEAN

LEGGE

VOL. I.

London

HENRY FROWDE

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THE
CHINESE CLASSICS

WITH

A TRANSLATION, CRITICAL AND EXEGETICAL NOTES
PROLEGOMENA, AND COPIOUS INDEXES

BY

JAMES LEGGE

PROFESSOR OF CHINESE IN THE UNIVERSITY OF EXETER
FORMERLY OF THE LONDON MISSIONARY SOCIETY

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IN SEVEN VOLUMES

SECOND EDITION, REVISED

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VOL. I

CONFUCIUS

CONFUCIAN ANALECTS, THE GREAT LEARNING, AND
THE DOCTRINE OF THE MEAN

Oxford

AT THE CLARENDON PRESS

1893



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TO THE MEMORY

OF

THE HON. JOSEPH JARDINE, ESQ.

BY WHOM MUNIFICENT ASSISTANCE IT IS NOW FURNISHED
AND BUT FOR WHICH IT MIGHT NEVER HAVE BEEN PUBLISHED

This Work is inscribed

不 以 文
害 辭
以 辭 害
志 以 意
道 志 是
爲 得 之

Memoria, V Pl. II. 17. 1

PREFACE.

THE author arrived in the East as a Missionary towards the end of 1839 and was stationed at Malacca for between three and four years. Before leaving England, he had enjoyed the benefit of a few months' instruction in Chinese from the late Professor Kidd at University College, London, and was able in the beginning of 1840 to commence the study of the first of the Works in the present publication. It seemed to him then—and the experience of one and twenty years gives its sanction to the correctness of the judgment—that he should not be able to consider himself qualified for the duties of his position, until he had thoroughly mastered the Classical Books of the Chinese, and had investigated for himself the whole field of thought through which the sagas of China had ranged, and in which were to be found the foundations of the moral, social and political life of the people. Under this conviction he addressed himself eagerly to the reading of the Confucian Analects, and proceeded from them to the other Works. Circumstances occurred in the Mission at Malacca to throw various engagements upon him which left him little time to spend at his books, and he consequently sought about for all the assistance which he could find from the labours of men who had gone before.

In this respect he was favourably situated, the charge of the Anglo-Chinese College having devolved upon him, so that he had free access to all the treasures in its Library. He had translations and dictionaries in abundance, and they facilitated his progress. Yet

he devoted some Work upon the *Chinese*, more or less, more full and exact, than any who had the opportunity of consulting, and he sketched to himself the plan of its execution. This was distinctly before him in 1841, and for several years he hoped to hear that some experienced Chinese scholar was preparing to give to the public something of the kind. As time went on, and he began to feel assured as to his own progress in the language, it occurred to him that he might venture on such an undertaking himself. He studied, wrote out translations, and made notes, with the project in his mind. He hopes he can say that it did not divert him from the usual active labours of a Missionary in preaching and teaching, but it did not allow him to rest satisfied in any operations of the time then being.

In 1856 he first talked with some of his friends about his purpose, and among them was the Rev Josiah Cox, of the Wesleyan Missionary Society. The question of the expense of publication came up. The author's idea was that by and-by he would be able to digest his materials in readiness for the press, and that then he would be likely on application to meet with such encouragement from the British and other foreign merchants in China, as would enable him to go forward with his plan. Mr. Cox, soon after, without the slightest intimation of his intention, mentioned the whole matter to his friend Mr. Joseph Jardine. In consequence of what he reported of Mr. Jardine's sentiments, the author had an interview with that gentleman when he very generously undertook to bear the expense of carrying the Work through the press. His lamented death leaves the author at liberty to speak more freely on this point than he would otherwise have done. Mr. Jardine expressed himself favourably of the plan, and said, "I know the liberality of the merchants in China, and that many of them would readily give their help to such an undertaking, but you need not have the trouble of canvassing the community. If you are prepared for the toil of the publication, I will bear the expense of it. We make our money in China, and we should be glad to assist in whatever promises to be of benefit to it."

The author could not but be grateful to Mr. Jardine for his proffer, nor did he hesitate to accept it. The interruption of mis-

many labours, consequent on the breaking out of hostilities in the end of 1856 was favourable to retired and literary work, and he immediately set about preparing some of his materials for the press. A necessary visit to England in 1857, which kept him absent from the colony for eighteen months, proved a serious interruption, but the first-fruits of his labours are now in a state to be presented to the public.

The preface to the former edition of this volume, when it was published at Hongkong in 1861, commenced with the preceding paragraphs. The author has thought it desirable to reproduce them, as giving an account of the first conception in his mind of his labour on the Chinese Classics, and of the circumstances under which his earlier volumes were published.

Though Mr Joseph Jardine died before the publication of the first volume, the assistance given by him was continued with equal generosity by his brother now Sir Robert Jardine, Baronet, until the second and third volumes had been published, and also during the preparation of the fourth and fifth volumes.

Soon after the publication of the fifth volume, which contained, besides the translation of the Confucian Text, a version of all the notes and additions to it in the voluminous Work of Tso Ch'î-ming, the author was obliged to return to this country in 1873; but since he was appointed to his present position in the University here, transactions of the Hsiao-ching, the Yi-ching, and the Li Chi, have been contributed by him to the series of 'The Sacred Books of the East' which has been issued from the Clarendon Press since 1879. He has thus done for the Confucian Classics more than he contemplated in 1861. He then undertook to produce versions of what are called 'The Four Books' and 'The Five King (Ching),' and added that 'if life and health were spared' he would like to give a supplementary volume or two, so as to embrace all the Books in the collection of 'The Thirteen Ching,' which began to appear under the T'ung dynasty in our seventh century. He has translated ten of those Books, including the extensive Work of Tso Ch'î-ming mentioned above. Other scholars have also done their part. M. Edouard Biot, the younger, indeed, has published at Paris in 1851 his translation

of 'Lo Cheou Li,' the Rites, or the Official Book, of the dynasty of Cháu, under which Confucius lived; and in the present year Professor C. de Harlez, of Louvain, has given to the world a version of the other great Ritual work, the I Li.

Thus all the 'Thirteen Ching' of China have been made accessible to scholars of the West, excepting the Urh (K) Yâ, which has been named 'The Literary Expositor,' a lexical work, the precursor of the dictionaries which Chinese literature possesses in abundance.

To return to the volume of which a revised edition is now submitted to the public, the author would state that 1200 copies of it were printed in 1861. These were exhausted several years ago, and many calls for a new edition have come to him from China, to which only other engagements have prevented his responding sooner. So far as typographical execution is concerned, this edition ought to excel the former very much. Other improvements will also be discovered. The author has carefully gone over the text of the translation and notes. He is glad to have found occasion but rarely for correction and alteration of the former. He thought indeed at one time of recasting the whole version in a terser and more pretentious style. He determined, however, on reflection to let it stand as it first occurred to him, his object having always been faithfulness to the original Chinese rather than grace of composition. Not that he is indifferent to the value of an elegant and idiomatic rendering in the language of the translation, and he hopes that he was able to combine in a considerable degree correctness of interpretation and acceptableness of style. He has to thank many friends whose Chinese scholarship is widely acknowledged for assuring him of this.

He has seen it objected to his translations that they were modelled on the views of the great critic and philosopher of the Sung dynasty, the well-known Chô Hsi. He can only say that he commenced and has carried on his labours with the endeavour to search out the meaning for himself, independent of all commentators. He soon became aware, however, of the beauty and strength of Chô's style, the correctness of his analysis, and the comprehen-

man and depth of his thought. That his own views of passages generally coincide with those of 'The Old Man of the Cloudy Valley' should be accepted, he submits, as complimentary to him rather than the reverse.

While this volume now reappears with few alterations of translation, it will be found that the alterations in the representation of proper names and names of Chinese characters generally are very many. The method adopted in it for the transliteration of their sounds may be considered as a compromise between that proposed by Sir Thomas F. Wade in his *Hsin Ching Lô* and that with which the author has become familiar through his work in connexion with 'The Sacred Books of the East.' The principal differences in the two transliterations are *k* for *ê*, *ku* for *ou*, *s* for *j*, *se* for *sh*, *r* for *rh*, and *w* for *u*. He has also given up attempting to reproduce in the notes and in the seventh Appendix the names and tones of the Southern Mandarin dialect, and has endeavoured to confine himself to the tones as given in the *Hsin Ching Lô*.

J. L.

Oxford, December, 1892.

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PROLEGOMENA.

CHAPTER I.

OF THE CHINESE CLASSICS GENERALLY

SECTION I

BOOKS INCLUDED UNDER THE NAME OF THE CHINESE CLASSICS

1. The Books now recognised as of highest authority in China are comprehended under the denominations of 'The five *Ching*' and 'The four *Shu*.' The term *Ching* is of text book origin, and signifies the warp threads of a web, and their adjustment. An easy application of it is to denote what is regular and insures regularity. As used with reference to books, it indicates their authority on the subjects of which they treat. 'The five *Ching*' are the five canonical Works containing the truth upon the highest subjects from the ages of China, and which should be received as law by all generations. The term *Shu* simply means *Writings or Books*, — the *Pen and Speaking*, it may be used of a single character, or of books containing thousands of characters.

2. 'The five *Ching*' are the *Yi*, or, as it has been styled, 'The Book of Changes,' the *Shu*, or 'The Book of History,' the *Shih*, or 'The Book of Poetry,' the *Li*, or 'Record of Rites,' and the *Chun Ch'iu*, or Spring and Autumn, a chronicle of events, extending from 722 to 481 B.C. The authorship, or compilation rather, of all these Works is loosely attributed to Confucius. But much of the *Li* is from later hands. Of the *Yi*, the *Shu*, and the *Shih*, it is only in the first that we find additions attributed to the philosopher himself, in the shape of appendixes. The *Chun Ch'iu* is the only one of the five *Ching* which can, with an approximation to correctness, be described as of his own making.

五經、四書、易經、書經、詩經、禮記、春秋

'The Four Books' is an abbreviation for 'The Books of the Four Philosophers'. The first is the *Lun Yu*¹, or 'Digested Conversations', being occupied chiefly with the sayings of Confucius. He is the philosopher of it, to whom it belongs. It appears in this Work under the title of 'Confucian Analects'. The second is the *T'ü Hsü*², or 'Great Learning', now commonly attributed to Ts'ang Shün³, a disciple of the sage. He is the philosopher of it. The third is the *Chung Yung*⁴, or 'Doctrine of the Mean,' as the name has often been translated, though it would be better to render it, as in the present edition, by 'The State of Equilibrium and Harmony.' Its composition is ascribed to Kung Chi⁵, the grandson of Confucius. He is the philosopher of it. The fourth contains the works of Mencius.

3. This arrangement of the Classical Books, which is commonly supposed to have originated with the scholars of the Sung dynasty, is defective. The *Great Learning* and the *Doctrine of the Mean* are both found in the *Record of Rites*, being the thirty-ninth and twenty-eighth Books respectively of that compilation, according to the best arrangement of it.

4. The oldest enumerations of the Classical Books specify only the five *Ching*. The *Yü Chü*, or 'Record of Music', the remains of which now form one of the Books in the *Lü Chü*, was sometimes added to those, making with them the six *Ching*. A division was also made into nine *Ching*, consisting of the *Yü*, the *Shü*, the *Shü*, the *Chün Li*⁶, or 'Ritual of Chün', the *I Li*⁷, or certain 'Ceremonial Usages', the *I Li*, and the three annotated editions of the *Chün Chü*⁸, by Tso Chiu-ming⁹, Kung-yang K'ao¹⁰, and K'ü-hang Ch'ü¹¹. In the famous compilation of the Classical Books, undertaken by order of T'ai-tsung, the second emperor of the Tang dynasty (A.D. 617-649), and which appeared in the reign of his successor there are thirteen *Ching*, viz. the *Yü*, the *Shü*, the *Shü*, the three editions of the *Chün Chü*, the *I Li*, the *Chün Li*, the *I Li*, the Confucian Analects, the *Shü Yü*¹², a sort of ancient dictionary, the *Hsiao Ching*¹³, or 'Classic of Filial Piety,' and the works of Mencius.

5. A distinction, however, was made among the Works thus

‘四子之書。’ 論語。大學。曾參。中庸。
 ‘孔叅。’ 樂記。周禮。儀禮。春秋三傳。
 “左丘明。公羊高。穀梁赤。爾雅。孝經。

comprehended under the same common name, and Mencius the Lun Yu the T'ā Hsiao, the Chung Yung, and the Hsiao Ching were spoken of as the Hsiao Ching, or 'Smaller Classics'. It thus appears, contrary to the ordinary opinion on the subject, that the T'ā Hsiao and Chung Yung had been published as separate treatises before the Sung dynasty and that Four Books, as distinguished from the greater Ching, had also previously found a place in the literature of China¹.

SECTION II.

THE AUTHORITY OF THE CHINESE CLASSICS

1. This subject will be discussed in connexion with each separate Work, and it is only designed here to exhibit generally the evidence on which the Chinese Classics claim to be received as genuine productions of the time to which they are referred.

2. In the memoir of the Former Han dynasty (B.C. 202 - A.D. 24), we have one chapter which we may call the History of Literature². It commences thus: 'After the death of Confucius³, there was an end of his exquisite words, and when his seventy disciples had passed away, violence began to be done to their meaning. It came about that there were five different editions of the Chun Ch'iu, four of the Shih, and several of the Yi. And the disorder and collisions of the warring States (B.C. 481-221), truth and falsehood were still more in a state of warfare, and a mad confusion marked the works of the various scholars. Then came the calamity inflicted under the Chin dynasty (B.C. 220-205), when the literary monuments were destroyed by fire, in order to keep the people in ignorance. But, by and by, there arose the Han dynasty, which set itself to remedy the evil wrought by the Chin. Great efforts were made to collect slips and tablets⁴, and the way was thrown wide open for the bringing in of Books. In the time of the emperor Hsiao-wu⁵ (B.C. 141-85), portions of Books being wanting and tablets lost, so that ceremonies and music were

¹ For the statements in the two last paragraphs see 西河合集大學證文卷一。前漢書本志第十卷藝文志。仲尼。篇籍。—slips and tablets of bamboo, which supplied in those days the place of paper. 世宗孝武皇帝

suffering great damage, he was moved to sorrow and said, "I am very sad for this. He therefore formed the plan of Repositories, in which the Books might be stored, and appointed officers to transcribe Books on an extensive scale, embracing the works of the various scholars that they might all be placed in the Repositories. The emperor Ch'ang¹ (A.C. 32-5), finding that a portion of the Books still continued dispersed or missing, commissioned Ch'ao Nang, the Superintendent of Customs², to search for undiscovered Books throughout the empire, and by special edict ordered the chief of the Banqueting House, Lü Hsiang³ to examine the Classical Works, along with the commentaries on them, the writings of the scholars, and all poetical productions, the Master-controller of Infantry, Z'au Hwang⁴, to examine the Books on the art of war; the Grand Historiographer, Yü Hsien⁵, to examine the Books treating of the art of numbers (i. e. divination), and the imperial Physician, Li Ch'ü-k'uo⁶, to examine the Books on medicine. Whenever any book was done with, Hsiang forthwith arranged it, indexed it, and made a digest of it, which was presented to the emperor. While this work was in progress, Hsiang died, and the emperor Ai (A.C. 6-10) appointed his son, Han⁷, a Master of the imperial carriages, to complete his father's work. On this, Han collected all the Books, and presented a report of them, under seven divisions.

The first of these divisions seems to have been a general catalogue⁸ containing perhaps only the titles of the works included in the other six. The second embraced the Classical Works⁹. From the abstract of it, which is preserved in the chapter referred to, we find that there were 204 collections of the Yi-ching from thirteen different individuals or editors¹⁰; 412 collections of the Shih-ching, from nine different individuals; 416 volumes of the Shih-ching, from six different individuals¹¹; of the Books of Rites 553 collec-

孝成皇帝。 闕者陳農。 光祿大夫劉向
步兵校尉任宏。 太史令尹咸。 侍醫李柱國
侍中奉車都尉歆。 輯略。 六藝略。 凡易
十三家。 二百九十四篇。 How much of the whole work was contained

in each 篇, it is impossible for us to ascertain. P. Hsiao says: "Pien, *partitions* or *sections*."

時。 六家。 四百一十六卷。 "時, *at the time*, *when*."

The collections of the Shih-ching are mentioned under the name of *ch'uan*, 'sections', 'portions'. Had *pien* been used, it might have been understood of individual edes. This change of terms shows that by *pien* in the other summaries, we are not to understand single blocks or chapters.

tions, from thirteen different individuals, of the Books on Music, 165 collections from six different edtors, 948 collections of History, under the heading of the *Chun t'ien* in twenty three different individuals, 229 collections of the *Lun Yu*, naming the Ana-rects and kindred fragments, from twelve different individuals, of the *Huâ-ching*, embracing also the *K' Yâ* and some other portions of the ancient literature, 59 collections, from eleven different individuals, and finally of the lesser learning, being works on the form of the characters, 45 collections, from eleven different individuals. The works of Mencius were included in the second division, among the writings of what were deemed orthodox scholars, of which there were 836 collections from fifty three different individuals.

3. The above important document is sufficient to show how the emperors of the Han dynasty as soon as they had made good their possession of the empire, turned their attention to recover the ancient literature of the nation, the Classical Books engaging their first care, and how earnestly and effectively the whole of the time responded to the wishes of their rulers. In addition to the facts specified in the preface to it, I may relate that the ordinance of the Chin dynasty against possessing the Classical Books (with the exception, as it will appear in its proper place, of the *Yi-ching*) was repealed by the second sovereign of the Han, the emperor *Huâo Hûn**, in the fourth year of his reign, B.C. 191 and that a large portion of the *Shi-ching* was recovered in the time of the third emperor, B.C. 179-157, while in the year B.C. 136 a special Board was constituted, consisting of literat', who were put in charge of the five *Ching*†.

4. The collections reported on by *Lü Hsin* suffered damage in the troubles which began A.D. 8, and continued till the rise of the second or eastern Han dynasty in the year 25. The founder of it (A.D. 25-57) zealously promoted the undertaking of his predecessors, and additional repositories were required for the Books which were collected. His successors, the emperors *Huâo-ming*† (58-75), *Huâo-chang*† (76-88), and *Huâo-hwo*† (89-105) took a part themselves in the studies and discussions of the literary tribunal, and

‘諸子略’ ‘儒家者流’ ‘孝惠皇帝’ ‘武帝
建元五年 初置五經博士’ ‘顯宗孝明皇帝’
‘肅宗孝章皇帝’ ‘孝和皇帝’

the emperor Hsiao-ling¹ between the years 172-178, had the text of the five *Ching*, as it had been fixed, cut in slabs of stone, and set up in the capital outside the gate of the Grand College. Some old accounts say that the characters were in three different forms, but they were only in one form,—see the 287th book of Chü I-tsun's great Work.

5. Surely the Han, the successive dynasties have considered the literary monuments of the country to be an object of their special care. Many of them have issued editions of the Classics embodying the commentaries of preceding generations. No dynasty has distinguished itself more in this line than the present Manchü possessors of the empire. In fine, the evidence is complete that the Classical Books of China have come down from at least a century before our Christian era, substantially the same as we have them at present.

6. But it still remains to inquire in what condition we may suppose the Books were, when the scholars of the Han dynasty commenced their labours upon them. They acknowledge that the tablets—we cannot here speak of *manuscripts*—were mutilated and in disorder. Was the injury which they had received of such an extent that all the care and study put forth on the small remains would be of little use? This question can be answered satisfactorily, only by an examination of the evidence which is adduced for the text of each particular Classic; but it can be made apparent that there is nothing, in the nature of the case, to interfere with our believing that the materials were sufficient to enable the scholars to execute the work intrusted to them.

7. The burning of the ancient books by order of the founder of the Ch'in dynasty is always referred to as the greatest disaster which they sustained, and with this is coupled the slaughter of many of the Literati by the same monarch.

The account which we have of these transactions in the Historical Records is the following².

'In his 34th year [the 34th year, that is, after he had ascended the throne of Ch'in. It was only the 9th after he had been acknowledged Sovereign of the empire, commencing with B.C. 213], the emperor, returning from a visit to the south, which had extended

孝惠皇帝。

¹ I have thought it well to endeavour to translate the whole of the passage. Father de Mallia merely extracts from them a narrative of his own; see *L'histoire générale de la Chine*, tome i. pp. 399-400. The 通鑑綱目 avoids the difficulty of the original by giving an abridgement of it.

as far as Yuen gave a feast in his palace at Hsien-yang, when the Great Scholars, amounting to seventy men, appeared and wished him long life. One of the principal ministers, Chan Ch'ing-shan¹, came forward and said, "Formerly the State of Chin was only 1000 li in extent, but Your Majesty by your spirit-like efficacy and intelligent wisdom, has tranquillised and settled the whole empire, and driven away all barbarous tribes, so that, wherever the sun and moon shine, all rulers appear before you as guests acknowledging subjection. You have turned the states of the various princes into provinces and districts, where the people enjoy a happy tranquillity, suffering no more from the calamities of war and contention. This condition of things will be transmitted for 10,000 generations. From the highest antiquity there has been no one as awful in virtue like Your Majesty."

"The emperor was pleased with this flattery, when Shun-yü Yüeh², one of the Great Scholars, a native of Chi, advanced and said, "The sovereigns of Yin and Chou, for more than a thousand years invested their sons and younger brothers, and meritorious ministers, with domains and rule, and could thus depend upon them for support and aid,—that I have heard. But now Your Majesty is in possession of all within the seas and your sons and younger brothers are nothing but private individuals. The issue will be that some one will arise to play the part of T'ien Chang³, or of the six nobles of Tsin. Without the support of your own family, where will you find the aid which you may require? That a state of things not modelled from the lessons of antiquity can long continue,—that is what I have not heard. Ch'ing is now showing himself to be a flatterer, who increases the errors of Your Majesty, and not a loyal minister."

"The emperor requested the opinions of others on this representation, and the premier, Li Sze⁴, said, "The five emperors were not one the double of the other, nor did the three dynasties accept one another's ways. Each had a peculiar system of government, not for the sake of the contrariety, but as being required by the changed times. Now, Your Majesty has laid the foundations of

博士七十人前爲壽 The 博士 were not only great scholars, but had an official rank. There was what we may call a college of them, consisting of seventy members. 僕射周丹臣 淳于越 田常 常 should probably be 桓, as it is given in the T'ang Chien. — Anecdote XIV. ciii. T'ien Heng was the same as Ch'ien Ch'ang of that chapter. 丞相李斯.

imperial sway, so that it will last for 10,000 generations. This is indeed beyond what a stupid scholar can understand. And moreover, Yuen only talks of things belonging to the Three Dynasties, which are not fit to be models to you. At other times, when the princes were all striving together, they endeavoured to gather the wandering scholars about them; but now the empire is in a stable condition and laws and ordinances issue from one supreme authority. Let those of the people who abide in their homes give their strength to the toils of husbandry, while those who become scholars should study the various laws and prohibitions. Instead of doing this, however, the scholars do not learn what belongs to the present day, but study antiquity. They go on to condemn the present time, leading the masses of the people astray and to disorder.

"At the risk of my life, I, the prime minister, say. Formerly, when the nation was disunited and disturbed, there was no one who could give unity to it. The princes therefore stood up together, constant references were made to antiquity to the injury of the present state, baseless statements were dressed up to confound what was real, and men made a boast of their own peculiar learning to condemn what their rulers appointed. And now, when Your Majesty has consolidated the empire, and, distinguishing black from white, has constituted it a stable unity, they still honour their peculiar learning and combine together, they teach men what is contrary to your laws. When they hear that an ordinance has been issued, every one sets to discussing it with his learning. In the court, they are disunited in heart; out of it, they keep talking in the streets. While they make a pretence of venerating their Master, they consider it fine to have extraordinary views of their own. And so they lead on the people to be guilty of murmuring and evil speaking. If these things are not prohibited, Your Majesty's authority will decline, and parties will be formed. The best way is to prohibit them. I pray that all the Records in charge of the Historiographers be burned, excepting those of Ch'in, that, with the exception of those officers belonging to the Board of Great Scholars, all throughout the empire who presume to keep copies of the Shih-ching, or of the Shu-ching, or of the books of the Hundred Schools, be required to go with them to the officers in charge of the several districts, and burn them; that all who may dare to speak

· 悉詣守尉雜燒之 ·

together about the *Shu* and the *Shu* be put to death, and their bodies exposed in the market-place; that those who make mention of the past so as to harm the present, be put to death along with their relatives; that officers who shall know of the violation of these rules and not inform against the offenders, be held equally guilty with them; and that whoever shall not have turned their books within three days after the issuing of the ordinance be branded and sent to labour on the wall for four years. The only books which should be spared are those on medicine, divination, and husbandry. Whoever wants to learn the laws may go to the magistrates and learn of them."

The imperial decree was— 'Approved.

The destruction of the *scholar* is related more briefly. In the year after the burning of the books, the resentment of the emperor was excited by the remarks and flight of two scholars who had been favoured with him, and he determined to institute a strict inquiry about all of their names. Hsien yang to find out whether they had been making ominous speeches about him, and disturbing the minds of the people. The investigation was committed to the Censors', and it being discovered that upwards of 400 scholars had violated the prohibitions, they were all buried alive in pits¹, for a warning to the empire, while degradation and banishment were employed more strictly than before against all who fell under suspicion. The emperor's eldest son, Hsien, remonstrated with him, saying that such measures against those who repeated the words of Confucius and sought to imitate him, would alienate all the people from their infant dynasty, but his interference offended his father so much that he was sent off from court to be with the general who was superintending the building of the great wall.

8. No attempts have been made by Chinese critics and historians to discredit the records of these events, though some have questioned the extent of the injury inflicted by them on the monuments of their ancient literature. It is important to observe that the edict against the Books did not extend to the *Yi-ching*, which was

御史悉案問諸生，諸生傳相告引。自除犯禁者四百六十餘人，皆坑之咸陽。 The meaning of this passage as a whole is sufficiently plain, but I am unable to make out the force of the phrase 自除.

¹ See the records of Chang (Chang) 夾陰鄭氏 of the Sung dynasty on the subject in the 文獻通考, III, 622, p. 3.

excepted as being a work on divination, nor did it extend to the other classics which were in charge of the Board of Great Scholars. There ought to have been no difficulty in finding copies when the Han dynasty superseded that of Ch'in and probably there would have been none but for the sack of the capital in a.c. 206 by Hsiang Yu, the formidable opponent of the founder of the House of Han. Then, we are told, the fires blazed for three months among the palaces and public buildings, and must have proved as destructive to the copies of the Great Scholars as the edict of the tyrant had been to the copies among the people.

It is to be noted also that the life of Shih Hwang Ti lasted only three years after the promulgation of his edict. He died in a.c. 210, and the reign of his second son who succeeded him lasted only other three years. A brief period of disorder and struggling for the supreme authority between different chiefs ensued, but the reign of the founder of the Han dynasty dates from a.c. 202. Thus, eleven years were all which intervened between the order for the burning of the Books and the rise of that family, which signalized itself by the care which it bestowed for their recovery, and from the edict of the tyrant of Ch'in against private individuals having copies in their keeping, to its express abrogation by the emperor Hsiao Hsi, there were only twenty-two years. We may believe indeed, that vigorous efforts to carry the edict into effect would not be continued longer than the life of its author—that is, not for more than about three years. The calamity inflicted on the ancient Books of China by the House of Ch'in could not have approached to anything like a complete destruction of them. There would be no occasion for the scholars of the Han dynasty in regard to the bulk of their ancient literature, to undertake more than the work of recension and editing.

9. The idea of forgery by them on a large scale is out of the question. The catalogues of Liang Hsin enumerated more than 13,000 volumes of a larger or smaller size, the productions of nearly 600 different writers, and arranged in thirty-eight subdivisions of subjects: In the third catalogue, the first subdivision contained the orthodox writers, to the number of fifty-three, with 830 Works or portions of their Works. Between Mencius and

‘凡書六略，三十八種，五百九十六家，萬三千二百六十九卷’ ‘諸家者流，

K'ung Ch'ü, the grandson of Confucius, eight different authors have place. The second subdivision contained the Works of the Taoist school¹ amounting to 993 collections, from thirty-seven different authors. The sixth subdivision contained the Mohist writers², to the number of 223, with their productions in 86 collections. I specify these two subdivisions, because they embrace the Works of schools or sects antagonistic to that of Confucius, and some of them still held a place in Chinese literature, and contain many references to the five Classics, and to Confucius and his disciples.

10. The inquiry pursued in the above paragraphs conducts us to the conclusion that the materials from which the Classics, as they have come down to us, were compiled and edited in the two centuries preceding our Christian era, were genuine remains, going back to a still more remote period. The injury which they sustained from the dynasty of Ch'in was, I believe, the same in character as that to which they were exposed during all the time of 'the Warring States. It may have been more intense in degree, but the constant warfare which prevailed for some centuries among the different states which composed the kingdom was eminently unfavourable to the cultivation of literature. Mencius tells us how the prince had made away with many of the records of antiquity, from which their own usurpations and innovations might have been condemned³. Still the times were not unfruitful, either in scholars or statesmen, to whom the ways and monuments of antiquity were dear, and the space from the rise of the Ch'in dynasty to the death of Confucius was not very great. It only amounted to 258 years. Between these two periods Mencius stands as a connecting link. Born probably in the year B.C. 372, he reached, by the intervention of K'ung Ch'ü, back to the sage himself and as his death happened B.C. 288, we are brought down to within nearly half a century of the Ch'in dynasty. From all these considerations we may proceed with confidence to consider each separate Work, believing that we have in these Classics and Books what the great sage of China and his disciples gave to their country more than 2000 years ago.

‘道家者流。’ ‘墨家者流。’

¹ See Mencius, V. PA. II. c. 2.

CHAPTER II. OF THE CONFUCIAN ANALECTS

SECTION I.

FORMATION OF THE TEXT OF THE ANALECTS BY THE SCHOLARS OF THE
HAN DYNASTY

1. When the work of collecting and editing the remains of the Classical Books was undertaken by the scholars of Han, there appeared two different copies of the Analects, one from Lü, the native State of Confucius and the other from Ch'í, the State adjoining. Between these there were considerable differences. The former consisted of twenty Books or Chapters, the same as those into which the Classic is now divided. The latter contained two Books in addition, and in the twenty Books, which they had in common, the chapters and sentences were somewhat more numerous than in the Lü exemplar.

2. The names of several individuals are given, who devoted themselves to the study of those two copies of the Classic. Among the patrons of the Lü copy are mentioned the names of Hsiá hsi Shāng, grand-tutor of the heir-apparent, who died at the age of 90, and in the reign of the emperor Hsuan (B.C. 73-49)¹, Hsiá Wang-chih², a general-officer, who died in the reign of the emperor Yuan (A.C. 48-33), Wei Hsien, who was premier of the empire from A.C. 70-66, and his son Hsian-ch'ang³. As patrons of the Ch'í copy, we have Wang Ch'ing, who was a censor in the year A.C. 99⁴, Yung Shāng⁵; and Wang Ch'í⁶, a statesman who died in the beginning of the reign of the emperor Yuan.

3. But a third copy of the Analects was discovered about A.C. 150. One of the sons of the emperor Ch'ung was appointed king of Lü⁷ in the year A.C. 154, and some time after, wishing to enlarge his palace, he proceeded to pull down the house of the K'ung family, known as that where Confucius himself had lived.

太子大傅夏侯勝。前將軍蕭望之。丞相
韋賢及子立成。王卿。庸生。中尉王吉。
魯王共(之恭)

While doing so, there were found in the wall copies of the Shü ching, the Ch'ien Ch'ü, the Hsiao-chung, and the Lun Yü or Analects, which had been deposited there, when the edict for the burning of the Books was issued. They were all written, however, in the most ancient form of the Chinese character¹, which had fallen into disuse, and the king returned them to the K'ung family, the head of which, K'ung An-kwo², gave himself to the study of them, and finally, in obedience to an imperial order, published a Work called 'The Lun Yü, with Explanations of the Characters, and Exhibition of the Meaning'.

4. The recovery of this copy will be seen to be a most important circumstance in the history of the text of the Analects. It is referred to by Chinese writers, as 'The old Lun Yü.' In the historical narrative which we have of the affair, a circumstance is added which may appear to some minds to throw suspicion on the whole account. The king was finally arrested, we are told, in his purpose to destroy the house, by hearing the sounds of bells, musical stones, lutes, and citherns, as he was ascending the steps that led to the ancestral hall or temple. This incident was contrived, we may suppose, by the K'ung family, to preserve the house, or it may have been devised by the historian to glorify the sage, but we may not, on account of it, discredit the finding of the ancient copies of the Books. We have K'ung An-kwo's own account of their being committed to him, and of the ways which he took to decipher them. The work upon the Analects, mentioned above, has not indeed come down to us, but his labours on the Shü ching still remain.

5. It has been already stated, that the Lun Yü of Ch'ü contained two Books more than that of Lû. In this respect, the old Lun Yü agreed with the Lû exemplar. Those two books were wanting in it as well. The last book of the Lû Lun was divided in it, however, into two, the chapter beginning, 'Yao said,' forming a whole Book by itself, and the remaining two chapters formed another Book beginning 'Tse-chang.' With this trifling difference, the old and the Lû copies appear to have agreed together.

6. Chang Yu, prince of An-chang³, who died 217⁴, after having

• 科斗文字. lit. 'tadpole characters.' They were, it is said, the original forms devised by Ts'ang-chieh, with large heads and fine tails like the creature from which they were named. See the notice in the preface to the Shü-ching in 'The Thirteen Classics.'
• 孔安國. '論語訓解.' See the preface to the Lun Yü in 'The Thirteen Classics.' It has been my principal authority in this matter. • 安昌侯, 張禹.

sustained several of the highest offices of the empire, instituted a comparison between the exemplars of Lû and Chî, with a view to determine the true text. The result of his labours appeared in twenty-one Books, which are mentioned in Liú Hsin's catalogue. They were known as the *Lun of prince Chang*, and commanded general approbation. To Chang Yu is commonly ascribed the ejecting from the Classic the two additional books which the Chî exemplar contained, but Mâ T'wan lin prefers to rest that circumstance on the authority of the old *Lun*, which we have seen was without them. If we had the two Books, we might find sufficient reason from their contents to discredit them. That may have been sufficient for Chang Yu to condemn them as he did, but we can hardly suppose that he did not have before him the old *Lun*, which had come to light about a century before he published his Work.

7. In the course of the second century, a new edition of the *Analects*, with a commentary, was published by one of the greatest scholars which China has ever produced, Ch'ang Hsien, known also as Ch'ang Kang-ch'ang. He died in the reign of the emperor Hsien (A.D. 190-220)* at the age of 74, and the amount of his labours on the ancient classical literature is almost incredible. While he adopted the Lû *Lun* as the received text of his time, he compared it minutely with those of Chî and the old exemplar. In the last section of this chapter will be found a list of the readings in his commentary different from those which are now acknowledged in deference to the authority of Ch'ü Hsi, of the Sung dynasty. They are not many and their importance is but trifling.

8. On the whole, the above statements will satisfy the reader of the care with which the text of the *Lun Yü* was fixed during the dynasty of Han.

SECTION II

AT WHAT TIME AND BY WHOM, THE ANALYSTS WERE WRITTEN THEIR PLAN,
AND AUTHENTICITY

1. At the commencement of the notes upon the first Book, under the heading, 'The Title of the Work,' I have given the received account of its authorship, which precedes the catalogue

張侯論。文獻通考。卷一百一十五。鄭玄。字康成。
孝獻皇帝

of *I-tu Hsin*. According to that, the *Analecta* were compiled by the disciples of Confucius coming together after his death, and digesting the memorials of his discourses and conversations which they had severally preserved. But this cannot be true. We may believe indeed, that many of the disciples put on record conversations which they had had with their master, and notes about his manners and incidents of his life, and that these have been incorporated with the *Work* which we have, but that *Work* must have taken its present form at a period somewhat later.

In Book VIII, chapters iii and iv, we have some notices of the last days of *Tsang Shün*, and are told that he was visited on his death-bed by the officer *Mäng Ching*. Now *Ching* was the posthumous title of *Chung-sun Cufeh*¹, and we find him alive (*Li Chi*, II. Pt. II. 2) after the death of *Jüke Táo* of *Lü*², which took place B.C. 431, about fifty years after the death of Confucius.

Again, Book XIX is all occupied with the sayings of the disciples. Confucius personally does not appear in it. Parts of it, as chapters iii, xv and xviii, carry us down to a time when the disciples had schools and followers of their own, and were accustomed to sustain their teachings by referring to the lessons which they had heard from the sage.

Thirdly, there is the second chapter of Book XI, the second paragraph of which is evidently a note by the compilers of the *Work*, enumerating ten of the principal disciples, and classifying them according to their distinguishing characteristics. We can hardly suppose it to have been written while any of the ten were alive. But there is among them the name of *Tszeh-huä*, who lived to the age of about a hundred. We find him in 1. 407, three-quarters of a century after the death of Confucius at the court of *Wei*, to the prince of which he is reported to have presented some of the *Classical Books*³.

2 We cannot therefore accept the above account of the origin of the *Analecta*,—that they were compiled by the disciples of Confucius. Much more likely is the view that we owe the work to their disciples. In the note on I u 1, a peculiarity is pointed out in the use of the surnames of *Yew Zo* and *Tsang Shün*, which

¹ See *Chü Hsi*'s commentary, *ib. loc.* — 孟敬子,魯大夫仲孫氏,名捷

悼公。晉魏斯受經於卜子夏。——歷代統紀表。

has made some Chinese critics attribute the compilation to their followers. But this conclusion does not stand investigation. Others have assigned different portions to different schools. Thus, Book V is given to the disciples of Tszu-kung, Book XI to those of Min Tszu-chien, Book XIV, to Yuan Huan, and Book XVI has been supposed to be interpolated from the Analects of Chi. Even if we were to acquiesce in these divisions, we should have accounted only for a small part of the Work. It is best to rest in the general conclusion, that it was compiled by the disciples of the disciples of the sage, making free use of the written memorials concerning him which they had received, and the oral statements which they had heard, from their several masters. And we shall not be far wrong, if we determine its date as about the end of the fourth, or the beginning of the fifth century before Christ.

3. In the critical work on the Four Books, called 'Record of Remarks in the village of Yung', it is observed, 'The Analects, in my opinion, were made by the disciples just like this record of remarks. There they were recorded, and afterwards came a first-rate hand, who gave them the beautiful literary finish which we now witness, so that there is not a character which does not have its own indispensable place.' We have seen that the first of these statements contains only a small amount of truth with regard to the materials of the Analects, nor can we receive the second. If one hand or one mind had digested the materials provided by many, the arrangement and style of the work would have been different. We should not have had the same remark appearing in several Books, with little variation, and sometimes with none at all. Nor can we account on it a supposition for such fragments as the last chapters of the ninth, tenth and sixteenth Books and many others. No definite plan has been kept in view throughout. A degree of unity appears to belong to some Books more than others, and in general to the first ten more than to those which follow, but there is no progress of thought or dilucidation of subject from Book to Book. And even in those where the chapters have

·榕村語錄·榕村 The village of Yung, in I-ching, the writer's own place. '論語想是門弟子如語錄一般記在那裏。後來有一高手，鍊成文理，這許多字，下字無一不渾。'

a common subject, they are thrown together at random more than on any plan.

4 We must tell when the Work was first called the *Lun Yu*.¹ The evidence in the preceding section is sufficient to prove that when the Han scholars were engaged in collecting the ancient Books, it came before them, not in broken tablets, but complete, and arranged in Books or Sections, as we now have it. The old copy was found deposited in the wall of the house which Confucius had occupied, and must have been placed there not later than B.C. 211, distant from the date which I have assigned to the compilation, not much more than a century and a half. That copy, written in the most ancient characters was, possibly the autograph of the compilers.

We have the Writings or portions of the Writings, of several authors of the third and fourth centuries before Christ. Of these, in addition to 'The Great Learning,' 'The Doctrine of the Mean,' and 'The Works of Mencius,' I have looked over the Works of Hsun Ch'ing² of the orthodox school of the philosophers Ch'uang and Lieh of the Taoist school³ and of the heresiarch Mo.⁴

In the Great Learning, Commentary, chapter iv we have the words of Ana XII. xii. In the Doctrine of the Mean, ch. iii we have Ana VI. xxvii, and in ch. xxviii. 5, we have substantially Ana III. ix. In Mencius, II Pt I n. 19 we have Ana VII. xxviii, and in vii. 2 Ana IV. 1, in III Pt. I. iv. 11, Ana VIII. xviii, xix, in IV Pt. I. xiv. 1, Ana XI. xvi. 2 in V Pt. II. vii. 9, Ana X. xiii. 4, and in VII. Pt. II. xxxvii. 1, 2, 8, Ana V. xxi, XIII. xxi, and XVII. xii. These quotations, however, are introduced by 'The Master said,' or 'Confucius said,' no mention being made of any book called 'The Lun Yu, or Analects.' In the Great Learning, Commentary, x. 15, we have the words of Ana IV. iii, and in

¹ In the constitution of the Imperial Edicts of the Han and Ming dynasties (續文獻通考) Bk. xxxviii. p. 11 it is said, indeed on the authority of Wang Ch'ang (王充), a scholar of our first century that when the Work came out of the wall, it was named a *Chuan* or Record (傳), and that it was when Ku x'ü-ho collected a edition of Tsin (漢) first copy, in 111 that it first got the name of *Lun Yu*. 武帝得論語于孔壁中,皆名曰傳,孔安國以古論教習人扶卿,始曰論語. If it were so, it is strange the attribution is not ascribed to the Yü's pupils 荀卿 莊子, 列子 墨子.

Mencius, III Pt II, vii. 3, those of Ana. XVII. 1, but without any notice of quotation.

In the Writings of Hsun Ch'ang, Book I page 2, we find something like the words of Ana. XV. xxx. and on p. 6 part of XIV. xxv. But in these instances there is no mark of quotation.

In the Writings of Chwang, I have noted only one passage where the words of the Analects are reproduced. Ana. XVIII. v is found, but with large additions, and no reference of quotation, in his treatise on 'Man in the World, associated with other Men.' In all those Works, as well as in those of Lash and Mo, the references to Confucius and his disciples, and to many circumstances of his life, are numerous*. The quotations of sayings of his not found in the Analects are likewise many, especially in the Doctrine of the Mean, in Mencius, and in the Works of Chwang. Those in the latter are mostly burlesques, but those by the orthodox writers have more or less of classical authority. Some of them may be found in the Ch'ia Yu*, or 'Narratives of the School, and in parts of the Li Chi, while others are only known to us by their occurrence in these Writings. Altogether they do not supply the evidence, for which I am in quest, of the existence of the Analects as a distinct Work, bearing the name of the Lun Yu, prior to the Ch'iu dynasty. They leave the presumption, however, in favour of those conclusions, which arises from the facts stated in the first section, undisturbed. They confirm it rather. They show that there was abundance of materials at hand to the scholars of Han, to compile a much larger Work with the same title, if they had felt it their duty to do the business of compilation, and not that of editing.

SECTION III.

OF COMMENTARIES UPON THE ANALECTS.

1. It would be a vast and unprofitable labour to attempt to give a list of the Commentaries which have been published on this Work. My object is merely to point out how zealously the business of interpretation was undertaken, as soon as the text had been

人國世.

* In Mo's chapter against the fatalists, he mentions some of the characteristics of Confucius in the very words of the Tenth Book of the Analects.

* 家語.

recovered by the scholars of the Han dynasty, and with what industry it has been persevered in down to the present time.

2 Mention has been made, in Section I 6, of the Lun of prince Chang published in the half century before our era. Pao Hsien¹, a distinguished scholar and officer of the reign of Kwang-wu², the first emperor of the Eastern Han dynasty, A.D. 25-57, and another scholar of the surname Ch'au³, less known but of the same time, published Works, containing arrangements of this in chapters and sentences, with explanatory notes. The critical work of Kung An-kwo on the old Lun Yu has been referred to. That was lost in consequence of suspicions under which An-kwo fell towards the close of the reign of the emperor Wu, but in the time of the emperor Shun, A.D. 126-144, another scholar, MA Yung⁴, undertook the exposition of the characters in the old Lun, giving at the same time his views of the general meaning. The labours of Chang Hsuan in the second century have been mentioned. Not long after his death, there ensued a period of anarchy, when the empire was divided into three governments, well known from the celebrated historical romance, called 'The Three Kingdoms.' The strongest of them, the House of Wei patronized literature, and three of its high officers and scholars, Ch'ien Ch'un, Wang Sû, and Ch'au Sh'ang-chieh⁵, in the first half, and probably the second quarter, of the third century, all gave to the world their notes on the Analects.

Very shortly after, five of the great ministers of the Government of Wei, Sun Yung, Chang Ch'ung, Tsao Hsi, Hsiao K'ai, and Ho Yen⁶, united in the production of one great Work, entitled, 'A Collection of Explanations of the Lun Yu.' It embodied the labours of all the writers which have been mentioned, and, having been frequently reprinted by succeeding dynasties, it still remains. The preface of the five compilers, in the form of a memorial to the emperor, so called, of the House of Wei, is published with it, and has been of much assistance to me in writing these sections. Ho

包咸。光武。周氏。至順帝時，南郡太守，馬融，亦爲之訓說。司農陳羣；太常，王肅；博士，周生烈。光祿大夫，關內侯，孫邕；光祿大夫，鄭沖；散騎常侍，中領軍，安鄉亭侯，曹羲；侍中，荀頤；尚書，駙馬都尉，關內侯，何晏。論衡集解。 I possess a copy of this work printed about the middle of our fourteenth century

Yen was the leader among them and the work is commonly quoted as if it were the production of him alone.

1. From Ho Yen downwards, there has hardly been a dynasty which has not contributed its labourers to the illustration of the *Analects*. In the Liang, which occupied the throne a good part of the sixth century there appeared the *Comments of Hwang Kan*¹, who to the seven authorities cited by Ho Yen added other thirteen, being scholars who had deserved well of the Classic during the intermediate time. Passing over other dynasties, we come to the Sung, A.D. 960-1279. An edition of the Classics was published by imperial authority about the beginning of the eleventh century, with the title of 'The Correct Meaning.' The principal scholar engaged in the undertaking was Hsueh Ping². The portion of it on the *Analects*³ is commonly reprinted in *The Thirteen Classics*, after Ho Yen's explanations. But the names of the Sung dynasty are all thrown into the shade by that of Chü Hsi, than whom China has not produced a greater scholar. He composed, or his disciples compiled, in the twelfth century, three Works on the *Analects*—the first called 'Collected Meanings', the second, 'Collected Comments', and the third, 'Queries'. Nothing could exceed the grace and clearness of his style and the influence which he has exerted on the literature of China has been almost despotic.

The scholars of the present dynasty, however, seem inclined to question the correctness of his views and interpretations of the Classics, and the chief place among them is due to Miao Ch'ing⁴, known by the less name of Hsiao⁵. His writings, under the name of 'The collected Works of Hsi bo', have been published in eighty volumes, containing between three and four hundred books or sections. He has nine treatises on the Four Books, or parts of them and deserves to take rank with Chang Hsuan and Chü Hsi at the head of Chinese scholars, though he is a vehement opponent of the latter. Most of his writings are to be found also in the great Work called 'A Collection of Works on the Classics, under the Imperial dynasty of Ching', which contains 1400 sections, and is a noble contribution by the scholars of the present dynasty to the illustration of its ancient literature.

皇侃論語疏 邢昺 論語正義 論語
集義 論語集注 論語東問 毛奇齡
西河 西河全集 皇清經解

SECTION IV.

OF VARIOUS READINGS.

In 'The Collection of Supplementary Observations on the Four Books', the second chapter contains a general view of commentaries on the Analects, and from it I extract the following list of various readings of the text found in the comments of Chang Hsuan, and referred to in the first section of this chapter.

Book II. 棋 for 共, vii. 雙 for 儻, xiv. 措 for 錯, xxi. 1. 十世可知, without 也, for 十世可知也. Book III vii. in the clause 必也射乎, he makes a full stop at 也. xii. 1. 主 for 社. Book IV 1. 敵 for 適 and 慕 for 莫. Book V xxi. he puts a full stop at 子. Book VI vii. he has not the character 則. Book VII iv. 晏 for 燕, xxi. 1. 子疾 simply, for 子疾病. Book IX ix. 弁 for 冕. Book XI xiv. 1. 儻 for 悞, and 讀 for 歸. Book XIII iii. 1. 于往 for 迂, with 1. 弓 for 躬. Book XIV xxi. 1. 誘 for 方, xxi. 1. 何是綢繆者與 for 何爲是綢繆者與. Book XV i. 2. 振 for 樹. Book XVI i. 12. 封 for 邦. Book XVII 1. 儻 for 歸, xxi. 2. 較 for 微. Book XVIII iv. 儻 for 歸, vii. 1. 侏 for 朱.

These various readings are exceedingly few, and in themselves insignificant. The student who wishes to pursue this subject at length, is provided with the means in the Work of TI Chiao-shan², expressly devoted to it. It forms sections 449-473 of the Works on the Classics, mentioned at the close of the preceding section. A still more comprehensive work of the same kind is 'The Examination of the Text of the Classics and of Commentaries on them,' published under the superintendence of Yuan Yuan, forming chapters 818 to 1054 of the same Collection. Chapters 1016 to 1030 are occupied with the Lun Yu; see the references to Yuan Yuan farther on, on p. 132.

‘四書拓餘說’ Published in 1798. The author was a Tzu Yen shi 曹寅谷. ‘翟教授四書考異’

CHAPTER III. OF THE GREAT LEARNING

SECTION I.

HISTORY OF THE TEXT, AND THE DIFFERENT ARRANGEMENTS OF IT WHICH
HAVE BEEN PROPOSED.

1. It has already been mentioned that 'The Great Learning' forms one of the Books of the *I Ch'ü*, or 'Record of Rites,' the formation of the text of which will be treated of in its proper place. I will only say here, that the Records of Rites had suffered much more, after the death of Confucius, than the other ancient Classics which were supposed to have been collected and digested by him. They were in a more dilapidated condition at the time of the revival of the ancient literature under the Han dynasty, and were then published in three collections, only one of which—the Record of Rites—retains its place among the five *Ching*.

The Record of Rites consists, according to the ordinary arrangement, of forty-nine Chapters or Books. Lü Hsiang (see ch. I. sect. II. 2) took the lead in its formation, and was followed by the two famous scholars, T'ai T'ei¹, and his relative, T'ai Shang¹. The first of these reduced upwards of 200 chapters collected by Hsiang, to eighty-nine, and Shang reduced these again to forty-six. The three other Books were added in the second century of our era, the Great Learning being one of them, by Mä Yung, mentioned in the last chapter, section III. 2. Since his time, the Work has not received any further additions.

2. In his note appended to what he calls the chapter of 'Classical Text,' Ch'ü Hsi says that the tablets of the 'old copies' of the rest of the Great Learning were considerably out of order. By those old copies, he intends the Work of Chang Hsiang, who published his commentary on the Classic, soon after it was completed by the additions of Mä Yung, and it is possible that the tablets were in confusion, and had not been arranged with sufficient care, but such a thing does not appear to have been suspected until the

戴德.

戴聖. Shang was a second cousin of T'ei.

twelfth century, nor can any evidence from ancient monuments be adduced in its support.

I have related how the ancient Classics were cut on slabs of stone by imperial order, A. D. 175, the text being that which the various literati had determined, and which had been adopted by Ch'ang Hsuan. The same work was performed about seventy years later, under the so-called dynasty of Wei, between the years 240 and 248, and the two sets of slabs were set up together. The only difference between them was, that whereas the Classics had been cut in the first instance only in one form, the characters in the slabs of Wei were in three different forms. Amid the changes of dynasties, the slabs both of Han and Wei had perished, or nearly so, before the rise of the T'ang dynasty, A. D. 624, but under one of its emperors, in the year 836, a copy of the Classics was again cut on stone, though only in one form of the character. These slabs we can trace down through the Sung dynasty, when they were known as the tablets of Shen¹. They were in exact conformity with the text of the Classics adopted by Ch'ang Hsuan in his commentaries; and they exist at the present day at the city of Hsi-an, Shen-hsi, still called by the same name.

The Sung dynasty did not accomplish a similar work itself, nor did either of the two which followed it think it necessary to engrave in stone in this way the ancient Classics. About the middle of the sixteenth century however, the literary world in China was startled by a report that the slabs of Wei which contained the Great Learning had been discovered. But this was nothing more than the result of an impudent attempt at an imposition, for which it is difficult to a foreigner to assign any adequate cause. The treatise, as printed from these slabs, has some trifling additions, and many alterations in the order of the text but differing from the arrangements proposed by Ch'ü Hsi, and by other scholars. There seems to be now no difference of opinion among Chinese critics that the whole affair was a forgery. The text of the Great Learning, as it appears in the Record of Rites with the commentary of Ch'ang Hsuan, and was thrice engraved on stone, in three different dynasties, is, no doubt, that which was edited in the Han dynasty by Mä Yung.

3. I have said, that it is possible that the tablets containing the

text were not arranged with sufficient care by him and indeed, any one who studies the treatise attentively, will probably come to the conclusion that the part of it forming the first six chapters of commentary in the present Work is but a fragment. It would not be a difficult task to propose an arrangement of the text different from any which I have yet seen, but such an undertaking would not be interesting out of China. My object here is simply to mention the Chinese scholars who have rendered themselves famous or notorious in their own country by what they have done in this way. The first was Ch'ang Hào, a native of Lo-yang in Ho-nan province, in the eleventh century. His designation was Po-shun, but since his death he has been known chiefly by the style of Ming-t'ao², which we may render the Wise in-doctrine. The eulogies heaped on him by Ch'ü Hsi and others are extravagant, and he is placed immediately after Mencius in the list of great scholars. Doubtless he was a man of vast literary acquirements. The greatest change which he introduced into the Great Learning, was to read *sin*³ for *ch'in*⁴ at the commencement, making the second object proposed in the treatise to be the renovation of the people, instead of loving them. This alteration and his various transpositions of the text are found in Miao Hsi's treatise on 'The Attested Text of the Great Learning.'

Hardly less illustrious than Ch'ang Hào was his younger brother Ch'ang J¹, known by the style of Chang-ai n⁵, and since his death by that of I-ch'wan⁶. He followed Hào in the adoption of the reading 'to renovate,' instead of 'to love'. But he transposed the text differently, more akin to the arrangement afterwards made by Ch'ü Hsi, suggesting also that there were some superfluous sentences in the old text which might conveniently be erased. The Work, as proposed to be read by him, will be found in the volume of Miao just referred to.

We come to the name of Ch'ü Hsi who entered into the labours of the brothers Ch'ang, the younger of whom he styles his Master, in his introductory note to the Great Learning. His arrangement of the text is that now current in all the editions of the Four Books, and it had nearly displaced the ancient text

程子頤字伯淳，河南洛陽人。明道。新。
親大學證文。程子頤字正叔，明道之弟。
伊川

altogether. The sanction of Imperial approval was given to it during the Yuan and Ming dynasties. In the editions of the Five *Ching* published by them, only the names of the Doctrine of the Mean and the Great Learning were preserved. No text of these Books was given and Hsi-ho tells us that in the reign of Ch'ü-ching¹, the most flourishing period of the Ming dynasty (A.D. 1522-1566), when Wang Wán-ch'ang² published a copy of the Great Learning, taken from the Tang edition of the Thirteen *Ching*, all the officers and scholars looked at one another in astonishment, and were inclined to suppose that the Work was a forgery. Besides adopting the reading of *sin* for *chin* from the *Chang*, and modifying their arrangements of the text, Chu Hsi made other innovations. He first divided the whole into one chapter of Classical text which he assigned to Confucius, and ten chapters of Commentary, which he assigned to the disciple Tsing. Previous to him, the whole had been published, indeed, without any specification of chapters and paragraphs. He undertook, moreover, to supply one whole chapter, which he supposed, after his master Ch'ang, to be missing.

Since the time of Chü Hsi, many scholars have exercised their wit on the Great Learning. The work of Miao Hsi-hao contains four arrangements of the text, proposed respectively by the scholars Wang Lü-ch'ü³, Chi P'ang-shan⁴, K'ao Chung-yü⁵, and Ko Ch'i-chen⁶. The curious student may examine them there.

Under the present dynasty, the tendency has been to depreciate the labours of Chü Hsi. The integrity of the text of Ch'ang Hsuan is zealously maintained, and the simpler method of interpretation employed by him is advocated in preference to the more refined and ingenious schemes of the Sung scholars. I have referred several times in the notes to a Work published a few years ago, under the title of 'The Old Text of the sacred *Ching*, with Commentary and Discussions, by Lo Chung-fan of Nan hsi⁷.' I knew the man many years ago. He was a fine scholar, and had taken the second degree, or that of *Chu-zán*. He applied to me in 1843 for Christian baptism, and, offended by my hesitancy, went and enrolled himself among the disciples of another missionary. He soon, however,

·嘉靖	·王文成	·王魯齋	·李彭山
·高景逸	·葛杞瞻	·聖經古本	·南海羅仲
·藩註辨			

withdrew into seclusion and spent the last years of his life in literary studies. His family have preserved the Work on the Great Learning, and one or two others. He most vehemently impugns nearly every judgment of Chü Hsi, but in his own exhibitions of the meaning he blends many ideas of the Supreme Being and of the constitution of human nature, which he had learned from the Christian Scriptures.

SECTION II.

OF THE AUTHORSHIP AND DISTINCTION OF THE TEXT INTO CLASSICAL TEXT AND COMMENTARY.

1. The authorship of the Great Learning is a very doubtful point, and one on which it does not appear possible to come to a decided conclusion. Chü Hsi, as I have stated in the last section, determined that so much of it was *Ching* or Classic, being the very words of Confucius, and that all the rest was *Chuan*, or Commentary, being the views of Tsäng Shün upon the same words, recorded by his disciples. Thus, he does not expressly attribute the composition of the Treatise to Tsäng, as he is generally supposed to do. What he says, however, as it is destitute of external support, is contrary also to the internal evidence. The fourth chapter of commentary commences with 'The Master said. Surely, if there were anything more, directly from Confucius, there would be an intimation of it in the same way. Or, if we may allow that short sayings of Confucius might be interwoven with the Work, as in the fifteenth paragraph of the tenth chapter, without referring them expressly to him, it is too much to ask us to receive the long chapter at the beginning as being from him. With regard to the Work having come from the disciples of Tsäng Shün, recording their master's views, the paragraph in chapter sixth, commencing with 'The disciple Tsäng said,' seems to be conclusive against such an hypothesis. So much we may be sure is Tsäng's, and no more. Both of Chü Hsi's judgments must be set aside. We cannot admit either the distinction of the contents into Classical text and Commentary, or that the Work was the production of Tsäng's disciples.

2. Who then was the author? An ancient tradition attributes it to Kung Chi, the grandson of Confucius. In a notice published, at the time of their preparation about the stone slabs of Wei, the

following statement by Ch'ui K'wei, a noted scholar of the first century, is found — 'When K'ung Chi was living, and in straits, in Sung, being afraid lest the lessons of the former sages should become obscure, and the principles of the anient sovereigns and kings fall to the ground, he therefore made the Great Learning as the warp of them and the Doctrine of the Mean as the woof.' This would seem, therefore, to have been the opinion of that early time and I may say the only difficulty in admitting it is that no mention is made of it by Ch'ing Hsuan. There certainly is that agreement between the two treatises, which makes their common authorship not at all unlikely.

3. Though we cannot positively assign the authorship of the Great Learning, there can be no hesitation in receiving it as a genuine monument of the Confucian school. There are not many words in it from the sage himself but it is a faithful reflection of his teachings, written by some of his followers, not far removed from him by lapse of time. It must synchronize pretty nearly with the Analects and may be safely referred to the fifth century before our era.

SECTION III

ITS SCOPE AND VALUE

1. The worth of the Great Learning has been celebrated in most extravagant terms by Chinese writers, and there have been foreigners who have not yielded to them in their estimation of it. Pauthier in the 'Argument Philosophique' prefixed to his translation of the Work, says — 'It is evident that the aim of the Chinese philosopher is to exhibit the duties of political government as those of the perfecting of self and of the practice of virtue by all men. He felt that he had a higher mission than that with which the greater part of ancient and modern philosophers have contented themselves; and his immense love for the happiness of humanity, which dominated over all his other sentiments, has made of his

唐氏奏疏有曰,虞松校刻石經于魏表,引漢賈逵之言,曰,孔伋窮居于宋,懼先聖之學不明,而帝王之道墜,故作大學以經之,中庸以緯之。一
the 大學證文,一, 23

philosophy a system of social perfectionating, which we venture to say, has never been equaled.

Very different is the judgment passed upon the treatise by a writer in the Chinese Repository. 'The *Tá Hsio* is a short politico-moral discourse. *Tá Hsio*, or "Superior Learning," is at the same time both the name and the subject of the discourse, it is the *summum bonum* of the Chinese. In opening this Book, compiled by a disciple of Confucius, and containing his doctrine, we might expect to find a Work like Cicero's *De Officiis*, but we find a very different production, consisting of a few commonplace rules for the maintenance of a good government!'

My readers will perhaps think, after reading the present section, that the truth lies between these two representations.

2. I believe that the Book should be styled *T'ái Hsio**, and not *Tá Hsio*, and that it was so named as setting forth the higher and more extensive principles of moral science, which come into use and manifestation in the conduct of government. When Chü Hsi endeavours to make the title mean—'The principles of Learning, which were taught in the higher schools of antiquity,' and tells us how at the age of fifteen, all the sons of the sovereign, with the legitimate sons of the nobles, and high officers, down to the more promising scions of the common people, all entered these seminaries, and were taught the difficult lessons here inculcated, we pity the ancient youth of China. Such 'strong meat' is not adapted for the nourishment of youthful minds. But the evidence adduced for the existence of such educational institutions in ancient times is unsatisfactory, and from the older interpretation of the title we advance more easily to contemplate the object and method of the Work.

3. The object is stated definitely enough in the opening paragraph. 'What the Great Learning teaches, is—to illustrate illustrious virtue, to love the people; and to rest in the highest excellence. The political aim of the writer is here at once evident. He has before him on one side, the people, the masses of the empire, and over against them are those whose work and duty, delegated by Heaven is to govern them, culminating, as a class, in 'the son of Heaven', 'the One man', the sovereign. From the fourth and

Chinese Repository vol. III. p. 48. '大學, not 大學. See the note on the title of the Work below. '天子, Cl. classmate: T'ái, par. 6, 4. — 人, Osmia. B. 5

6th. paragraphs we see that if the lessons of the treatise be learned and carried into practice, the result will be that 'illustrious virtue will be illustrated throughout the nation, which will be brought, through all its length and breadth, to a condition of happy tranquillity.' This object is certainly both grand and good, and if a reasonable and likely method to secure it were proposed in the *Work*, language would hardly supply terms adequate to express its value.

4. But the above account of the object of the Great Learning leads us to the conclusion that the student of it should be a sovereign. What interest can an ordinary man have in it? It is high up in the clouds, far beyond his reach. This is a serious objection to it, and quite unfit for a place in schools such as Chû Hsi contends it once had. Intelligent Chinese, whose minds were somewhat quickened by Christianity, have spoken to me of this defect, and complained of the difficulty they felt in making the book a practical directory for their conduct. 'It is so vague and vast,' was the observation of one man. The writer, however, has made some provision for the general application of his instructions. He tells us that, from the sovereign down to the mass of the people, all must consider the cultivation of the person to be the root, that is, the first thing to be attended to¹. As in his method, moreover, he reaches from the cultivation of the person to the tranquillization of the kingdom, through the intermediate steps of the regulation of the family, and the government of the State², there is room for setting forth principles that parents and rulers generally may find adapted for their guidance.

5. The method which is laid down for the attainment of the great object proposed, consists of seven steps:—the investigation of things; the completion of knowledge, the sincerity of the thoughts, the rectifying of the heart; the cultivation of the person, the regulation of the family, and the government of the State. These form the steps of a climax, the end of which is the kingdom tranquilized. Panthier calls the paragraphs where they occur instances of the *sortes*, or abridged syllogism. But they belong to *rhetoric*, and not to *logic*.

6. In offering some observations on these steps, and the writer's treatment of them, it will be well to separate them into those preceding the cultivation of the person, and those following it; and to

¹ Ch. Text, par. 4.

² Ch. Text, par. 4-5.

deal with the latter first. Let us suppose that the cultivation of the person is fully attained, every discordant mental element having been subdued and removed. It is assumed that the regulation of the family will necessarily flow from this. Two short paragraphs are all that are given to the illustration of the point, and they are vague generalities on the subject of men's being led astray by their feelings and affections.

The family being regulated, there will result from it the government of the State. First, the virtues taught in the family have their correspondencies in the wider sphere. Filial piety will appear as loyalty. Fraternal submission will be seen in respect and obedience to elders and superiors. Kindness is capable of universal application. Second, 'From the loving example of one family, a whole State becomes loving and from its courteous the whole State becomes courteous.' Seven paragraphs suffice to illustrate these statements, and short as they are, the writer goes back to the topic of self-cultivation, returning from the family to the individual.

The State being governed, the whole empire will become peaceful and happy. There is even less of connexion, however, in the treatment of this theme, between the premises and the conclusion, than in the two previous chapters. Nothing is said about the relation between the whole kingdom, and its component States, or any one of them. It is said at once, 'What is meant by "The making the whole kingdom peaceful and happy depends on the government of the State," is this:—When the sovereign behaves to his aged, as the aged should be behaved to, the people become filial, when the sovereign behaves to his elders, as elders should be behaved to, the people learn brotherly submission, when the sovereign treats compassionately the young and helpless, the people do the same.' This is nothing but a repetition of the preceding chapter, instead of that chapter a being made a step from which to go on to the splendid consummation of the good government of the whole kingdom.

The words which I have quoted are followed by a very striking enunciation of the golden rule in its negative form, and under the name of *the measuring square* and all the lessons of the chapter are connected more or less closely with that. The application of this principle by a ruler, whose heart is in the first place in loving sympathy with the people, will guide him in all the exactions which

¹ See Chapter ix. 3.

² See Chapter x. 4.

he have upon them, and in his selection of ministers in such a way that he will see are the affections of his subjects, and his throne will be established, for 'by gaining the people, the kingdom is gained, and, by losing the people, the kingdom is lost.' There are in this part of the treatise many valuable sentiments, and counsels for all in authority over others. The objection to it is, that, as the last step of the climax, it does not rise upon all the others with the accumulated force of their conclusions, but introduces us to new principles of action, and a new line of argument. Cut off the commencement of the first paragraph which connects it with the preceding chapters, and it would form a brief but admirable treatise by itself on the art of government.

This brief review of the writer's treatment of the concluding steps of his method will satisfy the reader that the execution is not equal to the design, and, moreover, underneath all the reasoning, and more especially apparent in the eighth and ninth chapters of commentary (according to the ordinary arrangement of the work), there lies the assumption that example is all but omnipotent. We find this principle pervading all the Confucian philosophy. And doubtless it is a truth, most important in education and government, that the influence of example is very great. I believe, and will insist upon it hereafter in these prolegomena, that we have come to overlook this element in our conduct of administration. It will be well if the study of the Chinese Classics should call attention to it. Yet in them the subject is pushed to an extreme, and represented in an extravagant manner. Proceeding from the view of human nature that it is entirely good, and led astray only by influences from without, the sage of China and his followers attribute to personal example and to instruction a power which we do not find that they actually possess.

7. The steps which precede the cultivation of the person are more briefly dealt with than those which we have just considered. 'The cultivation of the person results from the rectifying of the heart or mind.' True, but in the Great Learning very inadequately set forth.

'The rectifying of the mind is realised when the thoughts are made sincere.' And the thoughts are sincere, when no self-deception is allowed, and we move without effort to what is right and wrong, 'as we love what is beautiful, and as we dislike a bad

¹ *Chun. x. 2.*

² *Chun. vii. 2.*

³ *Chun. Ch. vi.*

smell. How are we to attain to this state? Here the Chinese moralist fails us. According to Chu Hsi's arrangement of the Treatise, there is only one sentence from which we can frame a reply to the above question. 'Therefore it is said, "the superior man must be watchful over himself when he is alone."'¹ Knowing Chü's sixth chapter of commentary, and forming, we may say, part of it, we have in the old arrangement of the Great Learning all the passages which he has distributed so as to form the previous five chapters. But even from the examination of them, we do not obtain the information which we desire on this momentous inquiry.

8. Indeed, the more I study the Work the more satisfied I become, that from the conception of what is now called the chapter of classical text to the sixth chapter of commentary, we have only a few fragments, which it is of no use trying to arrange so as fairly to exhibit the plan of the author. According to his method, the chapter on the connexion between making the thoughts sincere and so rectifying the mental nature, should be preceded by one on the completion of knowledge as the means of making the thoughts sincere, and that again by one on the completion of knowledge by the investigation of things, or whatever else the phrase *ko wü* may mean. I am less concerned for the loss and injury which this part of the Work has suffered, because the subject of the connexion between intelligence and virtue is very fully exhibited in the Doctrine of the Mean and will come under our notice in the review of that Treatise. The manner in which Chü Hsi has endeavoured to supply the blank about the perfecting of knowledge by the investigation of things is too extravagant. 'The Learning for Adults,' he says, 'at the outset of its lessons, instructs the learner, in regard to all things in the world, to proceed from what knowledge he has of their principles, and pursue his investigation of them, till he reaches the extreme point. After exerting himself for a long time, he will suddenly find himself possessed of a wide and far-reaching penetration. Then, the qualities of all things, whether external or internal the subtle or the coarse, will be apprehended and the mind, in its entire substance and its relations to things, will be perfectly intelligent. This is called the investigation of things. This is called the perfection of knowledge.'² And knowledge must be thus perfected before we can achieve the sincerity of our thoughts and the rectifying of our hearts!³

¹ *Chüan*, vi, 1.² *Chüan*, vi, 2.³ *Suppl. to Chüan*, Ch. 7.

Verily this would be learning not for adults only, but even Methuselahs would not be able to compass it. Yet for centuries this has been accepted as the orthodox exposition of the *Chün-tzu*. Lo Chung-fan does not express himself too strongly when he says that such language is altogether incoherent. The author would only be 'imposing on himself and others.'

9. The orthodox doctrine of China concerning the connection between intelligence and virtue is most seriously erroneous, but I will not lay to the charge of the author of the *Great Learning* the wild representations of the commentator of our twelfth century, nor need I make here any remarks on what the doctrine really is. After the exhibition which I have given, my readers will probably conclude that the Work before us is far from developing, as Pauthier asserts, 'a system of social perfectionating which has never been equalled.'

10. The *Treatise* has undoubtedly great merits, but they are not to be sought in the severity of its logical processes, or the large-minded prosecution of any course of thought. We shall find them in the announcement of certain seminal principles, which, if recognised in government and the regulation of conduct, would conduce greatly to the happiness and virtue of mankind. I will conclude these observations by specifying four such principles.

First. The writer conceives nobly of the object of government, that it is to make its subjects happy and good. This may not be a sufficient account of that object, but it is much to have it so clearly laid down to 'all kings and governors,' that they are to love the people, ruling not for their own gratification but for the good of those over whom they are exalted by Heaven. Very important also is the statement that rulers have no divine right but what springs from the discharge of their duty. 'The decree does not always rest on them. Goodness obtains it, and the want of goodness loses it.'

Second. The insisting on personal excellence in all who have authority in the family, the state, and the kingdom, is a great moral and social principle. The influence of such personal excellence may be overstated, but by the requirement of its cultivation the writer deserved well of his country.

Third. Still more important than the requirement of such excellence, is the principle that it must be rooted in the state of

the heart, and be the natural outgrowth of internal sincerity. 'As a man thinketh in his heart, so is he.' This is the teaching alike of Solomon and the author of the Great Learning.

Fourth. I mention last the striking exhibition which we have of the golden rule, though only in its negative form — 'What a man dislikes in his superiors, let him not display in the treatment of his inferiors; what he dislikes in inferiors, let him not display in his service of his superiors; what he dislikes in those who are before him, let him not therewith precede those who are behind him; what he dislikes in those who are behind him, let him not therewith follow those who are before him; what he dislikes to receive on the right, let him not bestow on the left, what he dislikes to receive on the left, let him not bestow on the right. This is what is called the principle with which, as with a measuring square, to regulate one's conduct!'

The Work which contains those principles cannot be thought meanly of. They are 'commonplace,' as the writer in the Chinese Repository calls them, but they are at the same time eternal verities.

CHAPTER IV.

THE DOCTRINE OF THE MEAN

SECTION I.

ITS PLACE IN THE LI CHI AND ITS PUBLICATION SEPARATELY

1. The Doctrine of the Mean was one of the treatises which came to light in connexion with the labours of Lü Hsiang, and its place as the thirty-first Book in the Li Chi was finally determined by MA Yung and Chuáng Hsián. In the translation of the Li Chi in 'The Sacred Books of the East' it is the twenty-eighth Treatise.

2. But while it was thus made to form a part of the great collection of Treatises on Ceremonies, it maintained a separate footing of its own. In Lü Hsi's Catalogue of the Classical Works, we find 'Two pieces of Observations on the Chung Yung.' In the Records of the dynasty of Sui (A.D. 589-618), in the chapter on the History of Literature, there are mentioned three Works on the Chung Yung:—the first called 'The Record of the Chung Yung,' in two *chuan*, attributed to T'ai Yung, a scholar who flourished about the middle of the fifth century; the second, 'A Paraphrase and Commentary on the Chung Yung,' attributed to the emperor Wü (A.D. 501-549) of the Liang dynasty in one *chuan*, and the third, 'A Private Record, Determining the Meaning of the Chung Yung,' in five *chuan*, the author, or supposed author, of which is not mentioned.

It thus appears, that the Chung Yung had been published and commented on separately, long before the time of the Sung dynasty. The scholars of that, however, devoted special attention to it, the way being led by the famous Chên Lien-chi. He was followed by the two brothers Ch'ang, but neither of them published upon it. At last came Chü Hsi, who produced his Work called

中庸說二篇 隋書,卷三十二,志第二十七.
經籍,一, 禮記中庸傳二卷,宋散騎常侍戴
顥撰;中庸講疏,一卷,梁武帝撰;私記制旨中庸
義,五卷. 周濂溪.

'The Chung Yung, in Chapters and Sentences', which was made the text book of the Classic at the literary examinations, by the fourth emperor of the Yuan dynasty (A. D. 1312-1320), and from that time the name merely of the 'Treatise' was retained in editions of the Li Chi. Neither text nor ancient commentary was given.

Under the present dynasty it is not so. In the superb edition of 'The Three Li Ching,' edited by numerous committees of scholars towards the middle of the Ch'ien-lung reign, the Chung Yung is published in two parts, the ancient commentaries from 'The Thirteen Ching' being given side by side with those of Ch'ü Hsi.

SECTION II.

ITS AUTHOR; AND SOME ACCOUNT OF HIM.

1. The composition of the Chung Yung is attributed to K'ung Chi, the grandson of Confucius.* Chinese inquirers and critics are agreed on this point, and apparently on sufficient grounds. There is indeed no internal evidence in the Work to lead us to such a conclusion. Among the many quotations of Confucius's words and references to him, we might have expected to find some indication that the sage was the grandfather of the author, but nothing of the kind is given. The external evidence, however, or that from the testimony of authorities, is very strong. In Hse-ma Chien's Historical Records, published about A. C. 100, it is expressly said that 'Tze-ze made the Chung Yung.' And we have a still stronger proof, a century earlier, from Tze-ze's own descendant, K'ung Fô, whose words are 'Tze-ze compiled the Chung Yung in forty-nine p'ien'. We may, therefore, accept the received account without hesitation.

2. As Chi, spoken of chiefly by his designation of Tze-ze, thus occupies a distinguished place in the classical literature of China, it

中庸章句。子思作中庸。——史記，四十七。孔子世家。* This K'ung Fô (孔鮒) was that descendant of Confucius, who hid several books in the wall of his house, on the burning of the imperial edicts for their burning. He was a writer himself, and his Works are referred to under the title of 孔叢子. I have not seen them, but the statement given above is found in the 四書拓餘說;—卷，中庸。—孔叢子云，子思撰中庸之書，四十九篇。

may not be out of place to bring together here a few notices of him gathered from reliable sources.

He was the son of Li, whose death took place B.C. 483, four years before that of the sage, his father. I have not found it recorded in what year he was born. Sze-mâ Ch'ien says he died at the age of 62. But this is evidently wrong, for we learn from Mencius that he was high in favour with the duke Mû of Lâi, whose accession to that principality dates in B.C. 409, seventy years after the death of Confucius. In the 'Plates and Notices of the Worthies, sacrificed to in the Sage's Temple', it is supposed that the sixty-two in the Historical Records should be eighty-two*. It is maintained by others that Tze-ssu's life was protracted beyond 100 years*. This variety of opinions simply shows that the point cannot be positively determined. To me it seems that the conjecture in the Sacrificial Canon must be pretty near the truth*.

During the years of his boyhood, then, Tze-ssu must have been with his grandfather, and received his instructions. It is related, that one day, when he was alone with the sage, and heard him sighing, he went up to him, and, bowing twice, inquired the reason of his grief. 'Is it,' said he, 'because you think that your descendants, through not cultivating themselves, will be unworthy of you? Or is it that, in your admiration of the ways of Yâo and Shun, you are vexed that you fall short of them?' 'Child,' replied Confucius, 'how is it that you know my thoughts?' 'I have often,' said Tze-ssu, 'heard from you the lesson, that when the father has gathered and prepared the firewood, if the son cannot carry the bundle, he is to be pronounced degenerate and unworthy. The remark occurs frequently into my thoughts, and fills me with great apprehensions. The sage was delighted. He

魯穆公。聖廟祀典圖考。或以六十二似八十二之誤。Righty-two and sixty-two may more easily be confounded, as written in Chinese, than with the Roman figure. See the 四書集證, on the

reference to the Chung Yung. 年百餘歲卒。Li himself was born in Confucius's twenty-first year, and if Tze-ssu had been born in Li's twenty-first year, he must have been very old the time of duke Mû's accession. But the tradition is, that Tze-ssu was a pupil of Tsang Shên, who was born B.C. 504. We must place his birth therefore somewhat later, and suppose him to have been quite young when his father died. I was recently talking over about the question with a Chinese friend, who observed: Li was fifty when he died, and his wife married again into a family of Wû. We can hardly think, therefore, that she was anything like that age. Li could not have married so soon as his father did. Perhaps he was about forty when Chi was born.

smiled and said, 'Now, indeed, shall I be without anxiety! My undertakings will not come to nought. They will be carried on and flourish!'

After the death of Confucius, Chi became a pupil, it is said, of the philosopher Tsang. But he received his instructions with discrimination, and in one instance which is recorded in the *Li Chi*, the pupil suddenly took the place of the master. We there read:—
'Tsang said to Tze-ze, "Chi, when I was engaged in mourning for my parents, neither congee nor water entered my mouth for seven days." Tze-ze answered, 'In ordering their rules of propriety, it was the design of the ancient kings that those who would go beyond them should stoop and keep by them, and that those who could hardly reach them should stand on tiptoe to do so. Thus it is that the superior man, in mourning for his parents, when he has been three days without water or congee, takes a staff to enable himself to rise!'"'

While he thus condemned the severe discipline of Tsang, Tze-ze appears, in various incidents which are related of him, to have been himself more than sufficiently ascetic. As he was living in great poverty, a friend supplied him with grain, which he readily received. Another friend was emboldened by this to send him a bottle of spirits, but he declined to receive it. 'You receive your corn from other people,' urged the donor, 'and why should you decline my gift, which is of less value? You can assign no ground in reason for it, and if you wish to show your independence, you should do so completely.' 'I am so poor, was the reply, 'as to be in want, and being afraid lest I should die and the sacrifice not be offered to my ancestors, I accept the grain as an alms. But the spirits and the dried flesh which you offer to me are the appliances of a feast. For a poor man to be feasting is certainly unreasonable. This is the ground of my refusing your gift. I have no thought of asserting my independence!'

To the same effect is the account of Tze-ze, which we have from *Liü Hsiang*. That scholar relates.—'When Chi was living in Wai, he wore a tattered coat, without any lining, and in thirty days had only nine meals. Tsen Tze-fang having heard of his

* See the 四書集註, in the place just quoted from. For the incident we are indebted to K'ung Fū, see note 3, p. 25.

* *Li Chi*, II. Sect. 1. 4. ;

* See the

四書集註, as above.

distress, sent a messenger to him with a coat of fox-fur, and being afraid that he might not receive it, he added the message,—“When I borrow from a man, I forget it; when I give a thing, I part with it freely as if I threw it away.” Taze-ze declined the gift thus offered, and when Taze-fang said, “I have, and you have not; why will you not take it?” he replied, “You give away as rashly as if you were casting your things into a ditch. Poor as I am, I cannot think of my body as a ditch, and do not presume to accept your gift.”

Taze-ze's mother married again, after Li's death, into a family of Wei. But this circumstance, which is not at all creditable in Chinese estimation, did not alienate his affections from her. He was in Lû when he heard of her death, and proceeded to weep in the temple of his family. A disciple came to him and said, ‘Your mother married again into the family of the Shû, and do you weep for her in the temple of the K'ung?’ ‘I am wrong,’ said Taze-ze, ‘I am wrong;’ and with these words he went to weep elsewhere*.

In his own married relation he does not seem to have been happy, and for some cause, which has not been transmitted to us, he divorced his wife, following in this, it has been wrongly said, the example of Confucius. On her death, her son, Taze-shang†, did not undertake any mourning for her. Taze-ze's disciples were surprised and questioned him. ‘Did your predecessor, a superior man,’ they asked, ‘mourn for his mother who had been divorced?’ ‘Yea,’ was the reply. ‘Then why do you not cause Pâi‡ to mourn for his mother?’ Taze-ze answered, ‘My progenitor, a superior man, failed in nothing to pursue the proper path. His observances increased or decreased as the case required. But I cannot attain to this. While she was my wife, she was Pâi's mother; when she ceased to be my wife, she ceased to be Pâi's mother.’ The custom of the K'ung family not to mourn for a mother who had been divorced, took its rise from Taze-ze§.

These few notices of K'ung Chi in his more private relations bring him before us as a man of strong feeling and strong will, independent, and with a tendency to asceticism in his habits.

* See the 四書集註, as above.

† See the Li Chi, II. Sect. II. H. 15.

‡ 庶氏之母死 must be understood as I have done above, and not with Chang Hsien,

‘Your mother was born a Miss Shû.

§ 子上,—this was the designation of Tze-

700 上

白,—this was Tze-shang's name.

¶ See the Li Chi, II. Sect. I. 4.

As a public character, we find him at the ducal courts of Wei, Sung, Lü, and Pi, and at each of them held in high esteem by the rulers. To Wei he was carried probably by the fact of his mother having married into that State. We are told that the prince of Wei received him with great distinction and lodged him honourably. On one occasion he said to him, 'An officer of the State of Lü, you have not despised this small and narrow Wei, but have bent your steps hither to comfort and preserve it;—vouchsafe to confer your benefits upon me. Tse-ze replied, 'If I should wish to requite your princely favour with money and silks, your treasuries are already full of them, and I am poor. If I should wish to requite it with good words, I am afraid that what I should say would not suit your ideas, so that I should speak in vain and not be listened to. The only way in which I can requite it, is by recommending to your notice men of worth.' The duke said, 'Men of worth are exactly what I desire.' 'Nay,' said Chi, 'you are not able to appreciate them.' 'Nevertheless,' was the reply, 'I should like to hear whom you consider deserving that name.' Tse-ze replied, 'Do you wish to select your officers for the name they may have or for their reality?' 'For their reality, certainly,' said the duke. His guest then said, 'In the eastern borders of your State, there is one Li Yin, who is a man of real worth.' 'What were his grandfather and father?' asked the duke. 'They were husbandmen,' was the reply on which the duke broke into a loud laugh, saying, 'I do not like husbandry. The son of a husbandman cannot be fit for me to employ. I do not put into office all the cadets of those families even in which office is hereditary.' Tse-ze observed, 'I mention Li Yin because of his abilities; what has the fact of his forefathers being husbandmen to do with the case? And moreover, the duke of Cháu was a great sage, and K'ang-mu was a great worthy. Yet if you examine their beginnings, you will find that from the business of husbandry they came forth to found their States. I did certainly have my doubts that in the selection of your officers you did not have regard to their real character and capacity.' With this the conversation ended. The duke was silent.

Tse-ze was naturally led to Sung, as the Kung family originally sprang from that principality. One account, quoted in 'The

氏姓譜, 卷一百二, 孔氏, 孔伋.

Four Books, Text and Commentary, with Proofs and Illustrations!,' says that he went thither in his sixteenth year, and having foiled an officer of the State, named Yo So, in a conversation on the Shû Ching, his opponent was so irritated at the disgrace put on him by a youth, that he listened to the advice of evil counsellors, and made an attack on him to put him to death. The duke of Sung, hearing the tumult, hurried to the rescue, and when Chi found himself in safety, he said, 'When king Wên was imprisoned in Yü-li, he made the Yi of Chên. My grandfather made the Ch'un Ch'ü after he had been in danger in Ch'ân and Tsü. Shall I not make something when rescued from such a risk in Sung?' Upon this he made the Chung Yung in forty-nine pien.

According to this account, the Chung Yung was the work of Tze-see's early manhood, and the tradition has obtained a wonderful prevalence. The notice in 'The Sacrificial Canon' says, on the contrary, that it was the work of his old age, when he had finally settled in Lû, which is much more likely¹.

Of Tze-see in Pi, which could hardly be said to be out of Lû, we have only one short notice,—in Mencius, V. Pt. II. iii. 3, where the duke Hui of Pi is introduced as saying, 'I treat Tze-see as my master.'

We have fuller accounts of him in Lû, where he spent all the latter years of his life, instructing his disciples to the number of several hundred², and held in great reverence by the duke Mû. The duke indeed wanted to raise him to the highest office, but he declined this, and would only occupy the position of a 'guide, philosopher, and friend.' Of the attention which he demanded, however, instances will be found in Mencius, II. Pt. II. xi. 1, V. Pt. II. vi. 4, and vii. 4. In his intercourse with the duke he spoke the truth to him fearlessly. In the 'Cyclopædia of Surnames'³, I find the following conversations, but I cannot tell from what source they are extracted into that Work.—'One day, the duke said to Tze-see, "The officer Haen told me that you do good without

¹ This is the Work so often referred to as the 四書集證, the full title being 四書經註集證. The passage here translated from it will be found in the place several times referred to in this section. ² The author of the 四書柝餘說

adopts the view that the Work was composed in Sung. Some have advocated this from ch. xxviii 5 compared with Ana. III. 12, it being proper, they say, 'that Tze-see, writing in exile, should not deprecate it as Mencius had done out of it.' See in the Sanki

Shûi Ch'ou, on Tze-see. ³ This is the Work referred to in note 1, p. 38.

wishing for any praise from men,—is it so?" Tze-ze replied, "No, that is not my feeling. When I cultivate what is good, I wish men to know it, for when they know it and praise me, I feel encouraged to be more zealous in the cultivation. This is what I desire, and am not able to obtain. If I cultivate what is good, and men do not know it, it is likely that in their ignorance they will speak evil of me. So by my good-doing I only come to be evil spoken of. This is what I do not desire, but am not able to avoid. In the case of a man, who gets up at cock-crowing to practise what is good and continues sedulous in the endeavour till midnight, and says at the same time that he does not wish men to know it, lest they should praise him, I must say of such a man, that, if he be not deceitful, he is stupid."

Another day, the duke asked Tze-ze, saying, 'Can my state be made to flourish?' 'It may,' was the reply. 'And how?' Tze-ze said, 'O prince, if you and your ministers will only strive to realize the government of the duke of Cháu and of Po-ch'in; practicing their transforming principles, sending forth wide the favours of your ducal house, and not letting advantages flow in private channels:—if you will thus conciliate the affections of the people, and at the same time cultivate friendly relations with neighbouring states, your state will soon begin to flourish.'

On one occasion, the duke asked whether it had been the custom of old for ministers to go into mourning for a prince whose service and state they had left. Tze-ze replied to him, 'Of old, princes advanced their ministers to office according to propriety, and dismissed them in the same way, and hence there was that rule. But now-a-days, princes bring their ministers forward as if they were going to take them on their knees, and send them away as if they would cast them into an abyss. If they do not treat them as their greatest enemies, it is well.—How can you expect the ancient practice to be observed in such circumstances?'

These instances may suffice to illustrate the character of Tze-ze, as it was displayed in his intercourse with the princes of his time. We see the same independence which he affected in private life, and a dignity not unbecoming the grandson of Confucius. But we miss the reach of thought and capacity for administration which belonged to the Kaga. It is with him, how-

* This conversation is given in the Li Chi, II. Sect. II. Pt. 11. 1

ever, as a thinker and writer that we have to do, and his rank in that capacity will appear from the examination of the Chung Yung in the section iv below. His place in the temples of the Sage has been that of one of his four assessors, since the year 1267. He ranks with Yen Hsi, Tsang Shan, and Mencius, and bears the title of 'The Philosopher Tze-ze, Transmitter of the Sage'.

SECTION III.

ITS INTEGRITY.

In the testimony of K'ung Fû, which has been adduced to prove the authorship of the Chung Yung, it is said that the Work consisted originally of forty-nine *pieu*. From this statement it is argued by some, that the arrangement of it in thirty-three chapters, which originated with Chû Hsi, is wrong²; but this does not affect the question of integrity, and the character *pieu* is so vague and indefinite, that we cannot affirm that K'ung Fû meant to tell us by it that Tze-ze himself divided his Treatise into so many paragraphs or chapters.

It is on the entry in Liû Hsin's Catalogue, quoted section i,—'Two *pieu* of Observations on the Chung Yung,' that the integrity of the present Work is called in question. Yen Sze-kô, of the Tang dynasty, has a note on that entry to the effect:—'There is now the Chung Yung in the Li Chl in one *pieu*. But that is not the original Treatise here mentioned, but only a branch from it.' Wang Wei, a writer of the Ming dynasty, says:—'Anciently, the Chung Yung consisted of two *pieu*, as appears from the History of Literature of the Han dynasty, but in the Li Chl we have only one *pieu*, which Chû Hsi, when he made his "Chapters and Sentences," divided into thirty-three chapters. The old Work in two *pieu* is not to be met with now.'

These views are based on a misinterpretation of the entry in the

‘述聖子思子。’ ‘See the 四書拓餘說, 中庸。’ ‘顏師古曰, 今禮記有中庸一篇, 亦非本禮經, 蓋此之流。’ ‘王氏維曰, 中庸古有二篇, 見漢藝文志, 而在禮記中者, 一篇而已, 朱子爲章句, 因其一篇者, 分爲三十三章, 而古所謂二篇者不可見矣。

Catalogue. It does not speak of two *p'ien* of the Chung Yung, but of two *p'ien* of *Observations* thereon. The Great Learning carries on its front the evidence of being incomplete, but the student will not easily believe that the Doctrine of the Mean is so. I see no reason for calling its integrity in question, and no necessity therefore to recur to the ingenious device employed in the edition of the five *ching* published by the imperial authority of K'ang Hsi, to get over the difficulty which Wang Wei supposes. It there appears in two *p'ien*, of which we have the following account from the author of 'Supplemental Remarks upon the Four Books':—'The proper course now is to consider the first twenty chapters in Chü Hsi's arrangement as making up the first *p'ien*, and the remaining thirteen as forming the second. In this way we retain the old form of the Treatise, and do not come into collision with the views of Chü. For this suggestion we are indebted to Lü Wang-chái' (an author of the Song dynasty)¹.

SECTION IV

ITS SCOPE AND VALUE.

1. The Doctrine of the Mean is a work not easy to understand. 'It first,' says the philosopher Ch'ang, 'speaks of one principle; it next spreads this out and embraces all things; finally, it returns and gathers them up under the one principle. Unroll it, and it fills the universe; roll it up, and it returns and lies hid in secrecy'. There is thus advantage, however, to the student of it, that, more than most other Chinese Treatises, it has a beginning, a middle, and an end. The first chapter stands to all that follows in the character of a text, containing several propositions of which we have the expansion or development. If that development were satisfactory, we should be able to bring our own minds *en rapport* with that of the author. Unfortunately it is not so. As a writer he belongs to the intuitionist school more than to the logical. This is well put in the 'Continuation of the General Examination of Literary Monuments and Learned Men.'—The philosopher Tsang reached his conclusions by following in the train of things, watch-

¹ See the 四書拓餘說, 卷中 中庸.

² See the introductory note of

ing and examining, whereas T'ze-sze proceeds directly and reaches to Heavenly virtue. His was a mysterious power of discernment, approaching to that of Yen Hsi.¹ We must take the Book and the author, however, as we have them, and get to their meaning, if we can, by assiduous examination and reflection.

2. 'Man has received his nature from Heaven. Conduct in accordance with that nature constitutes what is right and true,—is a pursuing of the proper *Path*. The cultivation or regulation of that path is what is called *Instruction*.' It is with these axioms that the *Treatise* commences, and from such an introduction we might expect that the writer would go on to unfold the various principles of duty, derived from an analysis of man's moral constitution.

Confining himself, however, to the second axiom, he proceeds to say that 'the path may not for an instant be left, and that the superior man is cautious and careful in reference to what he does not see, and fearful and apprehensive in reference to what he does not hear. There is nothing more humble than what is secret, and nothing more manifest than what is minute, and therefore the superior man is watchful over his *aloneness*.' This is not all very plain. Comparing it with the sixth chapter of *Commentary* in the *Great Learning*, it seems to inculcate what is there called 'making the thoughts sincere.' The passage contains an admonition about equivalent to that of Solomon,—'Keep thy heart with all diligence, for out of it are the issues of life.'

The next paragraph seems to speak of *the nature* and *the path* under other names. While there are no movements of pleasure, anger, sorrow, or joy, we have what may be called the state of *equilibrium*. When those feelings have been moved, and they all act in the due degree, we have what may be called the state of *harmony*. This equilibrium is the great root of the world, and this harmony is its universal path.' What is here called 'the state of equilibrium,' is the same as the nature given by Heaven, considered absolutely in itself, without deflection or inclination. This nature acted on from without, and responding with the various emotions, so as always 'to hit' the mark with entire

¹ See the 續文獻通考, Bk. cxvii, art. 子思.—曾子得之于隱事省察,而子思之學,則直達天德;庶幾顏氏之妙悟。'中節。

correctness produces the state of harmony, and such harmonious response is the path along which all human activities should proceed.

Finally. 'Let the states of equilibrium and harmony exist in perfection, and a happy order will prevail throughout heaven and earth, and all things will be nourished and flourish. Here we pass into the sphere of mystery and mysticism. The language according to Chü Hsi, 'describes the meritorious achievements and transforming influence of sage and spiritual men in their highest extent.' From the path of duty, where we tread on solid ground, the writer suddenly raises us aloft on wings of air, and will carry us we know not where, and to we know not what.

3. The paragraphs thus presented, and which constitute Chü Hsi's first chapter, contain the sum of the whole Work. This is acknowledged by all:—by the critics who disown Chü Hsi's interpretations of it, as freely as by him¹. Revolving them in my own mind often and long, I collect from them the following as the ideas of the author:—Firstly, Man has received from Heaven a moral nature by which he is constituted a law to himself; secondly, Over this nature man requires to exercise a jealous watchfulness; and thirdly, As he possesses it, absolutely and relatively, in perfection, or attains to such possession of it, he becomes invested with the highest dignity and power, and may say to himself—'I am a god; yea, I sit in the seat of God.' I will not say here that there is impiety in the last of these ideas, but do we not have in them the same combination which we found in the Great Learning,—a combination of the ordinary and the extraordinary, the plain and the vague, which is very perplexing to the mind, and renders the Book unfit for the purposes of mental and moral discipline?

And here I may inquire whether we do right in calling the Treatise by any of the names which foreigners have hitherto used for it! In the note on the title, I have entered a little into this question. The Work is not at all what a reader must expect to find in what he supposes to be a treatise on 'The Golden Medium,' 'The Invariable Mean,' or 'The Doctrine of the Mean.' Those

¹ Compare Chü Hsi's language in his concluding note to the first chapter — 楊氏所謂一篇之體要, and Hsi Hsi-ho's, in his 中庸說, 卷一, p. 11 — 此中庸一書之領要也

names are descriptive only of a portion of it. Where the phrase *Chung Yung* occurs in the quotations from Confucius, in nearly every chapter from the second to the eleventh, we do well to translate it by 'the course of the Mean,' or some similar terms; but the conception of it in Tze-ze's mind was of a different kind, as the preceding analysis of the first chapter sufficiently shows¹.

4. I may return to this point of the proper title for the Work again, but in the meantime we must proceed with the analysis of it.—The ten chapters from the second to the eleventh constitute the second part, and in them Tze-ze quotes the words of Confucius, 'for the purpose,' according to Chü Hai, 'of illustrating the meaning of the first chapter.' Yet, as I have just intimated, they do not to my mind do this. Confucius bewails the rarity of the practice of the Mean, and graphically sets forth the difficulty of it. 'The empire, with its component States and families, may be ruled; dignities and emoluments may be declined; naked weapons may be trampled under foot; but the course of the Mean can not be attained to.' 'The knowing go beyond it, and the stupid do not come up to it.' Yet some have attained to it. Shun did so, humble and ever learning from people far inferior to himself²; and Yen Hsi did so, holding fast whatever good he got hold of, and never letting it go³. Tze-lü thought the Mean could be taken by storm, but Confucius taught him better⁴. And in fine, it is only the sage who can fully exemplify the Mean⁵.

All these citations do not throw any light on the ideas presented in the first chapter. On the contrary, they interrupt the train of thought. Instead of showing us how virtue, or the path of duty is in accordance with our Heaven-given nature, they lead us to think of it as a mean between two extremes. Each extreme may be a violation of the law of our nature, but that is not made to appear. Confucius's sayings would be in place in illustrating the doctrine of the Peripatetics, 'which placed all virtue in a medium between opposite vices'. Here in the *Chung Yung* of Tze-ze I have always felt them to be out of place.

5. In the twelfth chapter Tze-ze speaks again himself, and we seem at once to know the voice. He begins by saying that 'the way of the superior man reaches far and wide, and yet is

¹ In the version in 'The Sacred Books of the East,' I call the Treatise 'The Basis of Equilibrium and Harmony.' ² Ch. ix. ³ Ch. iv. ⁴ Ch. vi. ⁵ Ch. xii.
⁶ Ch. x. ⁷ Ch. xi. ⁸ Encyclopædia Britannica, Preliminary Dissertations, p. 318, eighth edition.

secret,' by which he means to tell us that the path of duty is to be pursued everywhere and at all times, while yet the secret spring and rule of it is near at hand, in the Heaven-conferred nature, the individual consciousness, with which no stranger can intermeddle. Chü Hsi, as will be seen in the notes, gives a different interpretation of the utterance. But the view which I have adopted is maintained convincingly by Miao Hsi-ho in the second part of his 'Observations on the Chung Yung.' With this chapter commences the third part of the Work, which embraces also the eight chapters which follow. 'It is designed,' says Chü Hsi, 'to illustrate what is said in the first chapter that "the path may not be left."' But more than that one sentence finds its illustration here. Tse-ze had reference in it also to what he had said—'The superior man does not wait till he sees things to be cautious, nor till he hears things to be apprehensive. There is nothing more visible than what is secret, and nothing more manifest than what is minute. Therefore, the superior man is watchful over himself when he is alone.'

It is in this portion of the Chung Yung that we find a good deal of moral instruction which is really valuable. Most of it consists of sayings of Confucius, but the sentiments of Tse-ze himself in his own language are interspersed with them. The sage of China has no higher utterances than those which are given in the thirteenth chapter—'The path is not far from man. When men try to pursue a course which is far from the common indications of consciousness, this course cannot be considered *the path*. In the Book of Poetry it is said—

"In hewing an axe-handle, in hewing an axe-handle,
The pattern is not far off."

We grasp one axe-handle to hew the other, and yet if we look askance from the one to the other, we may consider them as apart. Therefore, the superior man governs men according to their nature, with what is proper to them, and as soon as they change what is wrong, he stops. When one cultivates to the utmost the moral principles of his nature, and exercises them on the principle of reciprocity, he is not far from the path. What you do not like when done to yourself, do not do to others.'

'In the way of the superior man there are four things, to none of which have I as yet attained.—To serve my father as I would require my son to serve me; to this I have not attained; to serve

my elder brother as I would require my younger brother to serve me. to this I have not attained, to serve my ruler as I would require my minister to serve me. to this I have not attained; to set the example in behaving to a friend as I would require him to behave to me: to this I have not attained. Earnest in practising the ordinary virtues and careful in speaking about them, if in his practice he has anything defective, the superior man dares not but exert himself, and if in his words he has any excess, he dares not allow himself such license. Thus his words have respect to his actions, and his actions have respect to his words:—is it not just an entire sincerity which marks the superior man?

We have here the golden rule in its negative form expressly propounded — 'What you do not like when done to yourself, do not do to others.' But in the paragraph which follows we have the rule virtually in its positive form. Confucius recognises the duty of taking the initiative,—of behaving himself to others in the first instance as he would that they should behave to him. There is a certain narrowness, indeed, in that the sphere of its operations seems to be confined to the relations of society, which are spoken of more at large in the twentieth chapter, but let us not grudge the tribute of our warm approbation to the sentiments.

This chapter is followed by two from Tze-ze, to the effect that the superior man does what is proper in every change of his situation, always finding his rule in himself, and that in his practice there is an orderly advance from step to step,—from what is near to what is remote. Then follow five chapters from Confucius—the first, on the operation and influence of spiritual beings, to show 'the manifestness of what is minute, and the irrepressibility of sincerity,' the second, on the filial piety of Shun, and how it was rewarded by Heaven with the throne, with enduring fame, and with long life; the third and fourth, on the kings Wan and Wü, and the duke of Chän, celebrating them for their filial piety and other associate virtues, and the fifth, on the subject of government. These chapters are interesting enough in themselves, but when I go back from them, and examine whether I have from them any better understanding of the paragraphs in the first chapter which they are said to illustrate, I do not find that I have. Three of them, the seventeenth, eighteenth, and nineteenth, would be more in place in the *Classic of Filial Piety* than, here in the *Chung Yung*. The meaning of the

sixteenth is shadowy and undefined. After all the study which I have directed to it, there are some points in reference to which I have still doubts and difficulties.

The twentieth chapter, which concludes the third portion of the *Work*, contains a full exposition of Confucius's views on government, though professedly descriptive only of that of the kings Wan and Wü. Along with lessons proper for a ruler there are many also of universal application, but the mingling of them perplexes the mind. It tells us of 'the five duties of universal application,' those between sovereign and minister, husband and wife, father and son, elder and younger brother, and friends, of 'the three virtues by which these duties are carried into effect,' namely, knowledge, benevolence, and energy, and of 'the one thing, by which these virtues are practised, which is singleness or sincerity.' It sets forth in detail the 'nine standard rules for the administration of government,' which are 'the cultivation by the ruler of his own character, the honouring men of virtue and talents, affection to his relatives, respect towards the great ministers, kind and equitable treatment of the whole body of officers, cherishing the mass of the people as children; encouraging all classes of artisans; indulgent treatment of men from a distance, and the kindly cherishing of the princes of the States.' There are these and other equally interesting topics in this chapter, but, as they are in the *Work*, they distract the mind, instead of making the author's great object more clear to it, and I will not say more upon them here.

6. Doubtless it was the mention of 'singleness,' or 'sincerity,' in the twentieth chapter, which made Tze-ze introduce it into this *Treatise*, for from those terms he is able to go on to develop what he intended in saying that 'if the states of Equilibrium and Harmony exist in perfection, a happy order will prevail throughout heaven and earth, and all things will be nourished and flourish.' It is here, that now we are astonished at the audacity of the writer's assertions, and now lost in vain endeavours to ascertain his meaning. I have quoted the words of Confucius that it is 'singleness' by which the three virtues of knowledge, benevolence, and energy are able to carry into practice the duties of universal obligation. He says also that it is this same 'singleness' by which 'the nine standard rules of government' can be effectively carried out'. This 'singleness' is merely a name for 'the states of Equilibrium

* *Par. 2.*

* *Par. 12.*

* *Par. 13.*

and Harmony existing in perfection. It denotes a character absolutely and relatively good, wanting nothing in itself and correct in all its outgoings. 'Sincerity is another term for the same thing, and in speaking about it, Confucius makes a distinction between sincerity absolute and sincerity acquired. The former is born with some, and practised by them without any effort; the latter is attained by study, and practised by strong endeavour'. The former is 'the way of Heaven'; the latter is 'the way of men'. 'He who possesses sincerity, — absolutely, that is, — is he who without effort hits what is right, and apprehends without the exercise of thought, he is the sage who naturally and easily embodies the right way. He who attains to sincerity, is he who chooses what is good and firmly holds it fast. And to thus attain, there are requisite the extensive study of what is good, accurate inquiry about it, careful reflection on it, the clear discrimination of it, and the earnest practice of it'. In these passages Confucius unhesitatingly enunciates his belief that there are some men who are absolutely perfect, who come into the world as we might conceive the first man was, when he was created by God 'in His own image,' full of knowledge and righteousness and who grow up as we know that Christ did, 'increasing in wisdom and in stature.' He disclaims being considered to be such an one himself*, but the sages of China were such. And moreover others who are not so naturally may make themselves to become so, some will have to put forth more effort and to contend with greater struggles, but the end will be the possession of the knowledge and the achievement of the practice.

I need not say that these sentiments are contrary to the views of human nature which are presented in the Bible. The testimony of Revelation is that 'there is not a just man upon earth that doeth good and sinneth not.' 'If we say that we have no sin,' and in writing this term, I am thinking here not of sin against God, but, if we can conceive of it apart from that, of failures in regard to what ought to be in our regulation of ourselves, and in our behaviour to others, — 'if we say that we have no sin, we deceive ourselves, and the truth is not in us. This language is appropriate in the lips of the learned as well as in those of the ignorant to the highest sage as to the lowest child of the soil. Neither the scriptures of God nor the experience of man know of individuals

* *Ibid.** *Ibid.** *Ibid.** *Act. VII. 53.*

absolutely perfect. The other sentiment that men can make themselves perfect is equally wide of the truth. Intelligence and goodness by no means stand to each other in the relation of cause and effect. The sayings of Ovid, '*Vide meliora proboque, deterora sequor*,' '*Nititur in velut semper, cupimusque negata*,' are a more correct expression of the facts of human consciousness and conduct than the high flown praises of Confucius.

7 But Tze-ze adopts the dicta of his grandfather without questioning them, and gives them forth in his own style at the commencement of the fourth part of his Treatise. 'When we have intelligence resulting from sincerity, this condition is to be ascribed to nature; when we have sincerity resulting from intelligence, this condition is to be ascribed to instruction. But given the sincerity, and there shall be the intelligence; given the intelligence, and there shall be the sincerity!'

Tze-ze does more than adopt the dicta of Confucius. He applies them in a way which the Sage never did, and which he would probably have shrunk from doing. The sincere, or perfect man of Confucius, is he who satisfies completely all the requirements of duty in the various relations of society, and in the exercise of government; but the sincere man of Tze-ze is a potency in the universe. 'Able to give its full development to his own nature, he can do the same to the nature of other men. Able to give its full development to the nature of other men, he can give their full development to the natures of animals and things. Able to give their full development to the natures of creatures and things, he can assist the transforming and nourishing powers of Heaven and Earth. Able to assist the transforming and nourishing powers of Heaven and Earth, he may with Heaven and Earth form a ternion!'. Such are the results of sincerity natural. The case below this—of sincerity acquired, is as follows,—'The individual cultivates its shoots. From these he can attain to the possession of sincerity. This sincerity becomes apparent. From being apparent, it becomes manifest. From being manifest, it becomes brilliant. Brilliant, it affects others. Affecting others, they are changed by it. Changed by it, they are transformed. It is only he who is possessed of the most complete sincerity that can exist under heaven, who can transform!'. It may safely be affirmed, that when he thus expressed himself, Tze-ze understood neither what he said nor

* Ch. xii.

* Ch. xii.

* Ch. xiii.

whereof he affirmed. Máo Hsi-ho and some other modern writers explain away many of his predicates of sincerity, so that in their hands they become nothing but extravagant hyperboles, but the author himself would, I believe, have protested against such a mode of dealing with his words. True, his structures are castles in the air, but he had no idea himself that they were so.

In the twenty-fourth chapter there is a ridiculous descent from the sublimity of the two preceding. We are told that the possessor of entire sincerity is like a spirit and can foreknow, but the foreknowledge is only a judging by the milfoil and tortoise and other auguries! But the author recovers himself, and resumes his theme about sincerity as conducting to self-completion and the completion of other men and things, describing it also as possessing all the qualities which can be predicated of Heaven and Earth. Gradually the subject is made to converge to the person of Confucius, who is the ideal of the sage, as the sage is the ideal of humanity at large. An old account of the object of Tsze-ze in the Chung Yung is that he wrote it to celebrate the virtue of his grandfather¹. He certainly contrives to do this in the course of it. The thirtieth, thirty-first, and thirty-second chapters contain his eulogium, and never has any other mortal been exalted in such terms. 'He may be compared to heaven and earth in their supporting and containing, their overshadowing and curtaining all things, he may be compared to the four seasons in their alternating progress, and to the sun and moon in their successive shining.' 'Quick in apprehension, clear in discernment, of far-reaching intelligence, and all-embracing knowledge, he was fitted to exercise rule; magnanimous, generous, benign, and mild, he was fitted to exercise forbearance, impulsive, energetic, strong, and enduring, he was fitted to maintain a firm hold, self-adjusted, grave, never swerving from the Mean, and correct, he was fitted to command reverence, accomplished, distinctive, concentrative, and searching, he was fitted to exercise discrimination.' 'All-embracing and vast, he was like heaven, deep and active as a fountain he was like the abyss.' 'Therefore his fame overspreads the Middle Kingdom, and extends to all barbarous tribes. Wherever ships and carriages reach; wherever the strength of man penetrates, wherever the heavens overshadow

唐陸德明釋文謂孔子之孫子思作此以昭明祖德 — the 中庸唐說一, p. 1

and the earth sustains, wherever the sun and moon shine, wherever fruits and dew fall—all who have blood and breath unfeignedly honour and love him. Hence it is said,—‘He is the equal of Heaven’—‘Who can know him but he who is indeed quick in apprehension, clear in discernment, of far-reaching intelligence, and all embracing knowledge, possessing all heavenly virtue!’

8. We have arrived at the concluding chapter of the Work, in which the author, according to Chü Hsi, ‘having carried his descriptions to the highest point in the preceding chapters, turns back and examines the source of his subject, and then again from the work of the learner, free from all selfishness and watchful over himself when he is alone, he carries out his description, till by easy steps he brings it to the consummation of the whole world tranquillized by simple and sincere reverentness. He moreover eulogizes its mysteriousness, till he speaks of it at last as without sound or smell.’ Between the first and last chapters there is a correspondency, and each of them may be considered as a summary of the whole treasure. The difference between them is, that in the first a commencement is made with the mention of Heaven as the conferrer of man’s nature, while in this the progress of man in virtue is traced, step by step, till at last it is equal to that of High Heaven.

9. I have thus in the preceding paragraphs given a general and somewhat copious review of this Work. My object has been to seize, if I could, the train of thought and to hold it up to the reader. Minor objections to it, arising from the confused use of terms and singular applications of passages from the older Classics, are noticed in the notes subjoined to the translation. I wished here that its scope should be seen, and the means be afforded of judging how far it is worthy of the high character attributed to it. ‘The relish of it,’ says the younger Ch’ang, ‘is inexhaustible. The whole of it is solid learning. When the skilful reader has explored it with delight till he has apprehended it, he may carry it into practice all his life, and will find that it cannot be exhausted.’

My own opinion of it is less favourable. The names by which it has been called in translations of it have led to misconceptions of its character. Were it styled ‘The states of Equilibrium and Harmony,’ we should be prepared to expect something strange and possibly extravagant. Assuredly we should expect nothing more

² See the concluding note by Chü Hsi.

³ See the Introductory note below.

strange or extravagant than what we have. It begins sufficiently well, but the author has hardly enunciated his preliminary apophthegm, when he conducts into an obscurity where we can hardly grope our way and when we emerge from that, it is to be bewildered by his gorgeous but unsatisfactory pictures of sagely perfection. He has eminently contributed to nourish the pride of his countrymen. He has exalted their sages above all that is called God or is worshipped, and taught the masses of the people that with them they have need of nothing from without. In the meantime it is antagonistic to Christianity. By and-by, when Christianity has prevailed in China, men will refer to it as a striking proof how their fathers by their wisdom knew neither God nor themselves.

CHAPTER V.

CONFUCIUS AND HIS IMMEDIATE DISCIPLES.

SECTION I.

LIFE OF CONFUCIUS.

1. 'And have you foreign surnames as well? This question has often been put to me by Chinese. It marks the ignorance which belongs to the people of all that is external to themselves, and the pride of antiquity which enters largely as an element into their character. If such a pride could in any case be justified, we might allow it to the family of the Kung, the descendants of Confucius. In the reign of Kang-hai, twenty-one centuries and a half after the death of the sage they amounted to eleven thousand males. But their ancestry is carried back through a period of equal extent, and genealogical tables are common, in which the descent of Confucius is traced down from Hwang-ti, in whose reign the cycle was invented, B.C. 2637¹.

The more moderate writers, however, content themselves with exhibiting his ancestry back to the commencement of the Cháu dynasty, B.C. 1121. Among the relatives of the tyrant Cháu, the last emperor of the Yin dynasty, was an elder brother, by a concubine, named Ch'í, who is celebrated by Confucius, Ann. XVIII. 1, under the title of the viscount of Wei. Foreseeing the impending ruin of their family, Ch'í withdrew from the court, and subsequently he was invested by the emperor Ch'ang, the second of the house of Cháu, with the principality of Sung, which embraced the eastern portion of the present province of Ho-nan, that he might there continue the sacrifices to the sovereigns of Yin. Ch'í was followed as duke of Sung by a younger brother, in whose line the succession continued. His great grandson, the duke Min², was

¹ See *Mémorial concernant les Chinois* Tome III p. 447 et seq. Father Amiot states p. 401 that he had seen the representative of the family, who succeeded to the dignity of 衍聖公 in the ninth year of Ch'ien-lung, A.D. 1724. The last duke, not the present, was visited in our own time by the late Dr. Williamson and Mr. Consul Matheson. It is hardly necessary that I should say here that the name Confucius is merely the Chinese character 孔夫子 (K'ung Fô-tzu). The master Kung 孔丘 and 公 衍 聖 公.

followed, B.C. 608 by a younger brother, leaving, however, two sons, Fû-fû Ho' and Fang-ze'. Fû Ho' resigned his right to the dukedom in favour of Fang-ze, who put his uncle to death in B.C. 593, and became master of the State. He is known as the duke Li', and to his elder brother belongs the honour of having the sage among his descendants.

Three descents from Fû Ho, we find Ch'ing K'ao-fû', who was a distinguished officer under the dukes Tai, Wâ, and Huan' (B.C. 799-728). He is still celebrated for his humility, and for his literary tastes. We have accounts of him as being in communication with the Grand-historiographer of the kingdom, and engaged in researches about its ancient poetry, thus setting an example of one of the works to which Confucius gave himself'. K'ao gave birth to K'ung-fû Chia', from whom the surname of K'ung took its rise. Five generations had now elapsed since the dukedom was held in the direct line of his ancestry, and it was according to the rule in such cases that the branch should cease its connexion with the ducal stem, and merge among the people under a new surname. K'ung Chia' was Master of the Horse in Sung, and an officer of well-known loyalty and probity. Unfortunately for himself, he had a wife of surpassing beauty, of whom the chief minister of the State, by name Hwâ Tû', happened on one occasion to get a glimpse. Determined to possess her, he commenced a series of intrigues, which ended, B.C. 710, in the murder of Chia' and of the ruling duke Sheng'. At the same time Tû secured the person of the lady, and hastened to his palace with the prize, but on the way she had strangled herself with her girdle.

An enmity was thus commenced between the two families of K'ung and Hwâ which the lapse of time did not obliterate, and the latter being the more powerful of the two, Chia's great grandson withdrew into the State of Lû to avoid their persecution. There he was appointed commandant of the city of Fang', and is known

弗父何. 鮒(方)祀. * I drop here the 父 second tone, which seems to have been used in those times in a manner equivalent to our Mr.
 厲公. 正考甫 甫 is used in the same way as 父: see note 2.
 戴武宣, 一公. * See the 魯語, and 商頌詩序 quoted in
 Ch'ang T'ung (王承) Life of Confucius which forms a part of the 鄉黨圖考.
 孔父嘉. 華督. 殤公. 防.

in history by the name of Fang-shū'. Fang-shū gave birth to Po-liu' and from him came Shū-liang Hēh', the father of Confucius. Hēh appears in the history of the times as a soldier of great prowess and daring bravery. In the year a.c. 562, when serving at the siege of a place called Pēh-yaug', a party of the assailants made their way in at a gate which had purposely been left open, and no sooner were they inside than the portcullis was dropped. Hēh was just entering; and catching the massive structure with both his hands, he gradually by dint of main strength raised it and held it up, till his friends had made their escape.

Thus much on the ancestry of the sage. Doubtless he could trace his descent in the way which has been indicated up to the imperial house of Yin, nor was there one among his ancestors during the rule of Cháu to whom he could not refer with satisfaction. They had been ministers and soldiers of Sung and Ló, all men of worth, and in Cháng Káo, both for his humility and literary researches, Confucius might have special complacency.

2. Confucius was the child of Shū-liang Hēh's old age. The soldier had married in early life, but his wife brought him only daughters,—to the number of nine, and no son. By a concubine he had a son, named Máng-p'í, and also Po-ní', who proved a cripple, so that, when he was over seventy years, Hēh sought a second wife in the Yen family', from which came subsequently Yen Hui, the favourite disciple of his son. There were three daughters in the family, the youngest being named Cháng-tshí'. Their father said to them, 'Here is the commandant of Tsáu. His father and grandfather were only scholars, but his ancestors before them were descendants of the sage sovereigns. He is a man ten feet high', and of extraordinary prowess and I am very desirous of his alliance. Though he is old and austere, you need have no misgivings about him. Which of you three will be his wife?' The two elder daughters were silent, but Cháng-tshí said, 'Why do you ask us, father? It is for you to determine.' 'Very well,' said her father in reply, 'you will do.' Cháng-tshí, accordingly, became Hēh's wife, and in due time gave

·防叔 ·伯夏 ·叔榮乾 ·偃陽 ·孟皮
·字伯尼 ·顓氏 ·微在 ·其人身長十尺

ten on the length of the student's feet. Ana. VIII vi. but the point needs a more assiduous investigation than it has yet received.

birth to Confucius, who received the name of Ch'iu, and was subsequently styled Chung-ni¹. The event happened on the twenty-first day of the tenth month of the twenty first year of the duke Hsiang, of LÜ, being the twentieth year of the emperor Ling, B.C. 552². The birth-place was in the district of Tsai³, of which Nêh was the governor. It was somewhere within the limits of the present department of Yen-chên in Shan-tung, but the honour of being the exact spot is claimed for two places in two different districts of the department.

The notices which we have of Confucius's early years are very scanty. When he was in his third year his father died. It is related of him, that as a boy he used to play at the arrangement of

名邱, 字仲尼. The legends say that Chang-lai, fearing that she should not

have a son, in consequence of her husband's age, privately ascended the Mt. Ch'ü Hill to pray for the boon, and that when she had obtained it she communicated the fact to the natives—Ch'ü and Chung-ni. But the cripple, Chang-pi, and previously been styled Fong. There was some reason previous to Confucius's birth, for among the terms in the family. As might be expected the birth of the sage is surrounded with many prodigious occurrences. One account is that the husband and wife prayed together for a son in a field of wheat. As Chang-lai went up the hill, the harvest of the trees and plants all erected themselves, and bent downwards at her return. The night she dreamt the word T' appeared, and said to her,

'You shall have a son a sage, and you need to beg him from a hollow mulberry tree.' One day during her pregnancy, she fell into a dreamy state, and saw five old men in the hall, who called themselves the seven of the five phases, and led an orange, which looked like a small one with sun burn, and was covered with scales like a dragon. This creature had before Chang-lai, and on forth from its mouth a slip of jade on which was the inscription,—"The son of the essence of water shall succeed to the douring Ch'au and be a thorough king." Ch'au had had a piece of amber-colored ribbon about his horn, and the ribbon disappeared. When Nêh was told of it, he said, "The creature must be the Ch'ü Lin. As for time drew near, Chang-lai asked her husband if there was any place in the neighbourhood called the hollow mulberry tree. He told her there was a dry cave in the south hill, which went by that name. Then she said, "I will go and be confined there. Her husband was surprised, but when made acquainted with her firmest dream, he made the necessary arrangements. On the night when the child was born, two dragons came and kept watch on the left and right of the bed, and two spirit-lights appeared in the air, pouring out fragrant odours, as if to make Chang-lai, and as soon as the birth took place, a spring of clear water bubbled up from the floor of the cave, which dried up again when the child had been washed in it. The child was of an extraordinary appearance, with a mane like the sun, or like a dragon's back, &c. &c. On the top of his head was a remarkable furrow, in consequence of which he was named Ch'iu, &c. See the 列國志, St. Xavier—Barrow's Ch'ien seems to make Confucius to have been illegitimate, saying that Nêh and Nio Yau cohabited in the wilderness (野合). Ch'iao Tsung says that the phrase has reference simply to the disparity of their ages.

See also Ch'ien says that Confucius was born in the twenty-second year of duke Hsiang, or 552. He is followed by Ch'ü Hsi in the short sketch of Confucius's life prefixed to the Lun Yu, and by The Annals of the Empire (歷代統紀表), published with Lun Yu, and by The Annals of Ch'iu-ch'ing. (T. this latter work I have generally referred imperial mission in the reign of Ch'iu-ch'ing. (T. this latter work I have generally referred for my dates. The year assigned in the text above runs on the authority of K'ü-hung and Kung-yung, who are commentators on the Ch'ü and Lun. With regard to the month, however, the notice is that assigned by K'ü-hung, while Kung-yung names the eleventh.

¹ Tsai is written 郕, 鄆, 郚, and 鄆.

sacrificial vessels, and at postures of ceremony. Of his schooling we have no reliable account. There is a legend, indeed that at seven he went to school to Yen Ping-chung¹, but it must be rejected as Ping-chung belonged to the State of Ch'i. He tells us himself that at fifteen he bent his mind to learning², but the condition of the family was one of poverty. At a subsequent period, when people were astonished at the variety of his knowledge, he explained it by saying, 'When I was young, my condition was low, and therefore I acquired my ability in many things; but they were mean matters³.'

When he was nineteen, he married a lady from the State of Sung, of the Chien-kwen family⁴, and in the following year his son Li was born. On the occasion of this event, the duke Ch'ao sent him a present of a couple of carp. It was to signify his sense of his prince's favour, that he called his son Li (*The Carp*), and afterwards gave him the designation of Po-yü⁵ (*Fish Prince*). No mention is made of the birth of any other children, though we know, from Ana. V. i, that he had at least one daughter. We know also, from an inscription on her grave, that he had one other daughter, who died when she was quite young. The fact of the duke of Lâe sending him a gift on the occasion of Li's birth, shows that he was not unknown, but was already commanding public attention and the respect of the great.

It was about this time, probably in the year after his marriage, that Confucius took his first public employment, as keeper of the stores of grain⁶, and in the following year he was put in charge of the public fields and lands⁷. Mencius adduces these employments in illustration of his doctrine that the superior man may at times take office on account of his poverty, but must confine himself in such a case to places of small emolument, and aim at nothing but the discharge of their humble duties. According to him, Confucius, as keeper of stores, said, 'My calculations must all be right—that in all I have to care about,' and when in charge of the public fields, he said, 'The oxen and sheep must be fat and strong and

‘晏平仲’ * Ana. II. iv. * Ana. IX. xl. * 娶宋之開宮氏。
 ‘名曰鯉，而字伯魚’ * 爲委吏 This is Mencius's account
 曾之官也。答爲季氏吏，but his subsequent words 料量平 show
 that the office was the same. * Mencius calls this office 乘田, while Sze-shih Ch'ien
 曾 爲司職吏.

superior:—that is all I have to care about! It does not appear whether these offices were held by Confucius in the direct employment of the State, or as a dependent of the Chi family in whose jurisdiction he lived. The present of the carp from the duke may incline us to suppose the former.

3. In his twenty-second year, Confucius commenced his labours as a public teacher, and his house became a resort for young and inquiring spirits, who wished to learn the doctrines of antiquity.

Commencement
of his labours as
a teacher. The
death of his
mother.
A.C. 527-527

However small the fee his pupils were able to afford, he never refused his instructions¹. All that he required, was an ardent desire for improvement, and some degree of capacity. 'I do not open up the truth,' he said, 'to one who is not eager to get knowledge,

nor help out any one who is not anxious to explain himself. When I have presented one corner of a subject to any one, and he cannot from it learn the other three, I do not repeat my lesson².'

His mother died in the year A.C. 527, and he resolved that her body should lie in the same grave with that of his father, and that their common resting-place should be in Fang, the first home of the K'ung in Lû. But here a difficulty presented itself. His father's coffin had been for twenty years where it had first been deposited, off the road of *The Five Fathers*, in the vicinity of Tsâu.—would it be right in him to move it? He was relieved from this perplexity by an old woman of the neighbourhood, who told him that the coffin had only just been put into the ground, as a temporary arrangement, and not regularly buried. On learning this, he carried his purpose into execution. Both coffins were conveyed to Fang, and put in the ground together, with no intervening space between them, as was the custom in some States. And now came a new perplexity. He said to himself, 'In old times, they had graves, but raised no tumult over them. But I am a man, who belongs equally to the north and the south, the east and the west. I must have something by which I can remember the place.' Accordingly he raised a mound, four feet high, over the grave, and returned home, leaving a party of his disciples to see everything properly completed. In the meantime there came on a heavy storm of rain, and it was a considerable time before the disciples joined him. 'What makes you so late?' he asked. 'The grave in Fang fell down,' they said. He made no reply and they repeated their

¹ Mencius, V. Pt. II. v. 4.

² Ana. VII. vii.

³ Ana. VII. viii.

answer three times, when he burst into tears and said 'Ah! they did not make their graves so in antiquity!'

Confucius mourned for his mother the regular period of three years, -three years nominally, but in fact only twenty-seven months. Five days after the mourning was expired, he played on his lute, but could not sing. It required other five days before he could accompany an instrument with his voice².

Some writers have represented Confucius as teaching his disciples important lessons from the manner in which he buried his mother, and having a design to correct irregularities in the ordinary funeral ceremonies of the time. These things are altogether 'without book.' We simply have a dutiful son paying the best tribute of affection to a good parent. In one point he departs from the ancient practice, raising a mound over the grave and when the fresh earth gives way from a sudden rain, he is moved to tears, and seems to regret his innovation. This sets Confucius vividly before us, a man of the past as much as of the present, whose own natural feelings were liable to be hampered in their development by the traditions of antiquity which he considered sacred. It is important, however, to observe the reason which he gave for rearing the mound. He had in it a presentiment of much of his future course. He was 'a man of the north the south, the east, and the west.' He might not confine himself to any one State. He would travel, and his way might be directed to some 'wise ruler' whom his counsels would conduct to a benevolent way that would break forth on every side till it transformed the empire.

4. When the mourning for his mother was over, Confucius remained in Lû, but in what special capacity we do not know.

Probably he continued to encourage the resort of inquirers to whom he communicated instruction, and pursued his own researches into the history, literature, and institutions of the empire. In the year B.C. 525,

the chief of the small State of Tsin³ made his appearance at the court of Lû, and discoursed in a wordy manner, at a least given to him by the duke about the names which the most ancient sovereigns, from Hwang-ti downwards gave to their

He learns mu-
the visits the
court of Tsin
and returns to
Lû.
B.C. 525-523.

² Li Chi, II. Sect. I, 1. 10; Sect. II. 11. 37; Pt. 2. 1. 6. See also the discussion of these passages in *Ching Yang's* *Life of Confucius*. ³ Li Chi, II. Sect. I. 1. 43. ⁴ From the

Ching Yang, under the seventh year of Duke Ching, 春秋子來朝.

ministers. The sacrifices to the emperor Shào-hào, the next in descent from Hwang ti, were maintained in T'an, so that the chief fancied that he knew all about the abstruse subject on which he discoursed. Confucius, hearing about the matter waited on the visitor, and learned from him all that he had to communicate¹.

To the year B.C. 525 when Confucius was twenty-nine years old, is referred his studying music under a famous master of the name of Hsiang². He was approaching his thirtieth year when, as he tells us, 'he stood' firm, that is, in his convictions on the subjects of learning to which he had bent his mind fifteen years before. Five years more, however, were still to pass by, before the anticipation mentioned in the conclusion of the last paragraph began to receive its fulfilment³, though we may conclude from the way in which it was brought about that he was growing all the time in the estimation of the thinking minds in his native State.

In the twenty-fourth year of duke Ch'ao, B.C. 518, one of the principal ministers of Lû, known by the name of Mêng Hsi, died. Seventeen years before, he had painfully felt his ignorance of ceremonial observances, and had made it his subsequent business to make himself acquainted with them. On his deathbed, he addressed his chief officer, saying, 'A knowledge of propriety is the stem of a man. Without it he has no means of standing firm. I have heard that there is one K'ung Ch'iu, who is thoroughly versed in it. He is a descendant of sages, and though the line of his family was extinguished in Sung, among his ancestors there were Fû-fû Ho, who resigned the State to his brother, and Chang K'iao-fû who was distinguished for his humility. Tsang Hsi has observed that if sage men of intelligent virtue do not attain to eminence, distinguished men are sure to appear among their posterity. His words are now to be verified, I think, in K'ung Ch'iu. After my death, you must

¹ This rests on the respectable authority of Tso Ch'ü-ming's annotations on the Ch'un Ch'iu, but I must consider it apocryphal. The legend-writers have fashioned a journey to T'ai. The slightest hint of it is mentioned becomes a text with them on which they enlarge to the glory of the sage. Annot has reproduced and expanded their narrative and others, such as Prentiss (*China*, pp. 181-183) and Thomson (*History of China*, vol. i, pp. 151-153), have followed in his wake.

² 師襄. See the 'Narrative of the School,' 卷三.

辯樂解 but the account there given is not more credible than the story of T'ai's expedition.

³ Ana. II. iv.

⁴ The journey to Ch'ao is placed by Sze-tsu Ch'ien before Confucius's holding of his first official appointments, and Ch'ü Hsi and most other writers follow him. It is a great error, and stems from a misunderstanding of the passage from the 左氏傳 upon this subject.

tell Ho-chi to go and study proprieties under him'. In consequence of this charge, Ho-chi's Mãng Hsi's son, who appears in the Analects under the name of Mãng 1', and a brother, or perhaps only a near relative, named Nan-kung Ch'ang-shü', became disciples of Confucius. Their wealth and standing in the State gave him a position which he had not had before, and he told C'ang-shü of a wish which he had to visit the court of Ch'au, and especially to confer on the subject of ceremonies and music with Láo Tan. Ch'ang-shü represented the matter to the duke Ch'ao, who put a carriage and a pair of horses at Confucius's disposal for the expedition¹.

At this time the court of Ch'au was in the city of Lo², in the present department of Ho-nan of the province of the same name. The reigning sovereign is known by the title of Ch'ang', but the sovereignty was little more than nominal. The state of China was then analogous to that of one of the European kingdoms during the prevalence of the feudal system. At the commencement of the dynasty, the various states of the kingdom had been assigned to the relatives and adherents of the reigning family. There were thirteen principalities of greater note, and a large number of smaller dependences. During the vigorous youth of the dynasty, the sovereign or lord paramount exercised an effective control over the various chiefs, but with the lapse of time there came weakness and decay. The chiefs—corresponding somewhat to the European dukes, earls, marquises, barons, &c.—quarrelled and warred among themselves, and the stronger among them barely acknowledged their subjection to the sovereign. A similar condition of things prevailed in each particular State. There were hereditary ministerial families, who were continually encroaching on the authority of their rulers, and the heads of those families again were frequently hard pressed by their inferior officers. Such was the state of China in Confucius's time. The reader must have it clearly before him, if he would understand the position of the sage, and the reforms which, we shall find, it was subsequently his object to introduce.

Arrived at Ch'au, he had no intercourse with the court or any of

¹ See 左氏傳, 昭公七年.

² 何忌.

³ 孟懿子.

⁴ 南宮敬叔.

⁵ 家語.

It is difficult to understand this, if Ch'ang-shü were really a son of Mãng Hsi who had died three years before.

⁶ 洛.

⁷ 敬王.

(B.C. 559-572).

the principal ministers. He was there not as a politician, but as an inquirer about the ceremonies and maxims of the founders of the existing dynasty. Láo Tzu¹, whom he had wished to see, generally acknowledged as the founder of the 'I-chouin, or Rationalistic sect (so called) which has maintained its ground in opposition to the followers of Confucius, was then a curator of the royal library. They met and freely interchanged their views but no reliable account of their conversations has been preserved. In the fifth Book of the *Li Chi*, which is headed 'The philosopher Tsang asked,' Confucius refers four times to the views of Láo-tze on certain points of funeral ceremonies, and in the 'Narratives of the School,' Book XXIV, he tells Chü Kang what he had heard from him about 'The Five Tia,' but we may hope their conversation turned also on more important subjects. Sze-má Ch'ien, favourable to Láo-tze, makes him lecture his visitor in the following style.—'Those whom you talk about are dead, and their bones are mouldered to dust; only their words remain. When the superior man gets his time, he mounts aloft; but when the time is against him, he moves as if his feet were entangled. I have heard that a good merchant, though he has rich treasures deeply stored, appears as if he were poor, and that the superior man whose virtue is complete, is yet to outward seeming stupid. Put away your proud air and many desires, your insinuating habit and wily will.' 'These are of no advantage to you. This is all which I have to tell you.' On the other hand, Confucius is made to say to his disciples, 'I know how birds can fly, how fishes can swim, and how animals can run. But the runner may be snared, the swimmer may be hooked, and the flyer may be shot by the arrow. But there is the dragon. I cannot tell how he mounts on the wind through the clouds, and rises to heaven. To-day I have seen Láo-tze, and can only compare him to the dragon.'

While at Lo, Confucius walked over the grounds set apart for the great sacrifices to Heaven and Earth, inspected the pattern of the Hall of Light, built to give audience in to the princes of the kingdom; and examined all the arrangements of the ancestral temple and the court. From the whole he received a profound

¹ According to Hsiang-shan Ch'ien, 'Chi was the posthumous epithet of the individual whose surname was Li (李) (read 耳) and designation I-chang (伯陽) '逸 趙 與 淫 志.' See the 史記, 列傳 第三, and compare the records attributed to Láo-tze in the account of the Kung family near the beginning.

impression. 'Now, said he with a sigh, 'I know the sage wisdom of the duke of Cháu, and how the House of Cháu attained to the royal sway'. On the walls of the Hall of Light were paintings of the ancient sovereigns from Yáo and Shun downwards, their characters appearing in the representations of them, and words of praise or warning being appended. There was also a picture of the duke of Cháu sitting with his infant nephew, the king Ch'áng, upon his knees, to give audience to all the princes. Confucius surveyed the scene with silent delight, and then said to his followers, 'Here you see how Cháu became so great. As we use a glass to examine the forms of things, so must we study antiquity in order to understand the present time'. In the hall of the ancestral temple, there was a metal statue of a man with three clasps upon his mouth, and his back covered over with an enjoyable homily on the duty of keeping a watch upon the lips. Confucius turned to his disciples and said, 'Observe it, my children. These words are true, and commend themselves to our feelings'.

About music he made inquiries at Ch'ang Hung, to whom the following remarks are attributed:— I have observed about Chung-ní many marks of a sage. He has river eyes and a dragon forehead,—the very characteristics of Hwang tí. His arms are long, his back is like a tortoise, and he is nine feet six inches in height,—the very semblance of Tang the Completer. When he speaks, he praises the ancient kings. He moves along the path of humility and courtesy. He has heard of every subject, and retains with a strong memory. His knowledge of things seems inexhaustible,—Have we not in him the rising of a sage *†?

I have given these notices of Confucius at the court of Cháu, more as being the only ones I could find, than because I put much faith in them. He did not remain there long, but returned the same year to Lû, and continued his work of teaching. His fame was greatly increased; disciples came to him from different parts, till their number amounted to three thousand. Several of those who have come down to us as the most distinguished among his followers, however, were yet unborn, and the statement just given may be considered as an exaggeration. We are not to conceive of the disciples as forming a community, and living together. Parties

* * * 家語 卷二, 觀周
the 'Narratives of the School.

* Quoted by Chiang Yang from

of them may have done so. We shall find Confucius hereafter always moving amid a company of admiring pupils, but the greater number must have had their proper avocations and ways of living, and would only resort to the Master, when they wished specially to ask his counsel or to learn of him.

5 In the year succeeding the return to Lû, that State fell into great confusion. There were three Families in it, all connected irregularly with the ducal House which had long kept the rulers in

a condition of dependency. They appear frequently in the *Analecta* as the Chi clan, the Shû, and the Mâng; and while Confucius freely spoke of their usurpations¹, he was a sort of dependent of the Chi family, and appears in frequent communication with members of all the three. In the year B.C. 517, the duke Ch'ao came to open

hosilities with them, and being worsted, fled into Ch'i, the State adjoining Lû on the north. Thither Confucius also repaired, that he might avoid the prevailing disorder of his native State. Ch'i was then under the government of a ruler (in rank a marquis, but historically called duke), afterwards styled Chung², who 'had a thousand teams, each of four horses, but on the day of his death the people did not praise him for a single virtue'. His chief minister, however, was Yen Ying³, a man of considerable ability and worth. At his court the music of the ancient sage-emperor, Shun, originally brought to Ch'i from the State of Ch'ên⁴, was still preserved.

According to the 'Narratives of the School,' an incident occurred on the way to Ch'i, which I may transfer to these pages as a good specimen of the way in which Confucius turned occurring matters to account, in his intercourse with his disciples. As he was passing by the side of the T'ai mountain, there was a woman weeping and wailing by a grave. Confucius bent forward in his carriage and after listening to her for some time, sent Tze-lû to ask the cause of her grief. 'You weep, as if you had experienced sorrow upon sorrow,' said Tze-lû. The woman replied, 'It is so. My husband's father was killed here by a tiger and my husband also; and now my son has met the same fate. Confucius asked her why she did not remove from the place, and on her answering, 'There is here no oppressive government,' he turned to his disciples, and said, 'My

¹ See *Analecta*, III. 1. 11, &c.

景公

² Ann. IV. 11.

³ 晏嬰. This

⁴ the man who was afterwards styled

晏平仲

陳.

children, remember this. Oppressive government is fiercer than a tiger!'

As soon as he crossed the border from Lû, we are told he discovered from the gait and manners of a boy, whom he saw carrying a pitcher the influence of the sages' music, and told the driver of his carriage to hurry on to the capital'. Arrived there he heard the strain, and was so ravished with it, that for three months he did not know the taste of flesh. 'I did not think,' he said, 'that music could have been made so excellent as this!'. The duke Ching was pleased with the conference which he had with him', and proposed to assign to him the town of Lin-ch'û, from the revenues of which he might derive a sufficient support, but Confucius refused the gift, and said to his disciples, 'A superior man will only receive reward for services which he has done. I have given advice to the duke Ching but he has not yet obeyed it, and now he would endow me with this place! Very far is he from understanding me!'

On one occasion the duke asked about government, and received the characteristic reply, 'There is government when the ruler is ruler, and the minister is minister, when the father is father, and the son is son!'. I say that the reply is characteristic. Once, when Tze-lû asked him what he would consider the first thing to be done if entrusted with the government of a State, Confucius answered, 'What is necessary is to rectify names!'. The disciple thought the reply wide of the mark, but it was substantially the same with what he said to the marquis Ching. There is a sufficient foundation in nature for government in the several relations of society, and if those be maintained and developed according to their relative significance, it is sure to obtain. This was a first principle in the political ethics of Confucius.

Another day the duke got to a similar inquiry the reply that the art of government lay in an economical use of the revenues, and being pleased, he resumed his purpose of retaining the philosopher in his State, and proposed to assign to him the fields of Ni-ch'î. His

* See the 家語, 卷四, art. 正論解. I have translated, however, from the 2d Ch. II. Part II. § 1. 1. 10, where the same incident is given, with some variations, and without saying when or where it occurred. * See the 說苑, 卷十九, p. 12. * Ana. VII. 11. 1. * Some of these are related in the 'Narratives of the School'—about the burning of the three-wen strips of the sovereign 桀 and a one-footed bird which appeared happy and singing in twigs in Ch'î. They are purely fabulous, though quoted in proof of Confucius's sage wisdom. This reference to them is more than enough. * 家語, 卷二, 六本. * Ana. XI. 1. 1. * Ana. XI. 1. 11.

chief minister Yen Ying dissuaded him from the purpose, saying, 'Those scholars are impracticable, and cannot be imitated. They are haughty and conceited of their own views, so that they will not be content in inferior positions. They set a high value on all funeral ceremonies, give way to their grief, and will waste their property on great burials, so that they would only be injurious to the common manna. This Mr. Kung has a thousand peculiarities. It would take generations to exhaust all that he knows about the ceremonies of going up and going down. This is not the time to examine into his rules of propriety. If you, prince, wish to employ him to change the customs of Ch'i, you will not be making the people your primary consideration.'

I had rather believe that these were not the words of Yen Ying, but they must represent pretty correctly the sentiments of many of the statesmen of the time about Confucius. The duke of Ch'i got tired ere long of having such a monitor about him, and observed, 'I cannot treat him as I would the chief of the Chi family. I will treat him in a way between that accorded to the chief of the Chi, and that given to the chief of the Máng family.' Finally he said, 'I am old; I cannot use his doctrines'. These observations were made directly to Confucius, or came to his hearing*. It was not consistent with his self-respect to remain longer in Ch'i, and he returned to Lú.

6. Returned to Lú, he remained for the long period of about fifteen years without being engaged in any official employment. It was a time, indeed, of great disorder. The duke of Ch'i continued a refugee in Ch'i, the government being in the hands of the great Families, up to his death in B.C. 510, on which event the rightful heir was set aside, and another member of the ducal House, known to us by the title of Tung†, substituted in his place. The ruling authority of the principality became thus still more enfeebled than it had been before, and, on the other hand, the chiefs of the Chi, the Shü, and the Máng, could hardly keep their ground against their own officers. Of these latter, the two most conspicuous were Yang Hú‡, called also Yang Ho§, and

* See the 史記, 孔子世家, p. 2. † Ana. XVIII. 11. ‡ See end Ch. 10.
 makes the first observation to have been addressed directly to Confucius. † According to
 the above account Confucius was only nine, and for a portion of two years, in Ch'i. For the
 refutation of contrary accounts, see Chiang Yung's Life of the Sage.

Kung-shan Fú-shò¹ At one time Ch'ü Hwan, the most powerful of the chiefs, was kept a prisoner by Yang Hsi and was obliged to make terms with him in order to obtain his liberation. Confucius would give his countenance to none, as he disapproved of all, and he studiously kept aloof from them. Of how he comported himself among them we have a specimen in the incident related in the *Analecta*, XVII. 1.—Yang Hsi wished to see Confucius but Confucius would not go to see him. On this he sent a present of a pig to Confucius, who, having chosen a time when Hsi was not at home, went to pay his respects for the gift. He met him, however, on the way. "Come, let me speak with you," said the officer. "Can he be called benevolent who keeps his jewel in his bosom, and leaves his country to confusion?" Confucius replied, "No." "Can he be called wise, who is anxious to be engaged in private employment, and yet is constantly losing the opportunity of being so?" Confucius again said, "No." The other added, "The days and months are passing away, the years do not wait for us." Confucius said, "Right; I will go into office." Chinese writers are eloquent in their praises of the sage for the combination of propriety, complaisance and firmness, which they see in his behaviour in this matter. To myself there seems nothing remarkable in it but a somewhat questionable dexterity. But it was well for the sake of Confucius that his time was not occupied during those years with official services. He turned them to better account, prosecuting his researches into the poetry, history, ceremonies, and music of the nation. Many disciples continued to resort to him, and the legendary writers tell us how he employed their services in digesting the results of his studies. I must repeat, however that several of them, whose names are most famous, such as Tsang Shān, were as yet children, and Min Sun² was not born till B. C. 500.

To this period we must refer the almost single instance which we have of the manner of Confucius's intercourse with his son Li. "Have you heard any lessons from your father different from what we have all heard?" asked one of the disciples once of Li. "No," said Li. "He was standing alone once, when I was passing through the court below with hasty steps, and said to me, 'Have you learned the Odes?' On my replying, 'Not yet,' he added, 'If you do not learn the Odes, you will not be fit to converse with.'" Another day,

in the same place and the same way, he said to me "Have you read the rules of Propriety?" On my replying, "Not yet," he added, "If you do not learn the rules of Propriety, your character cannot be established." I have heard only these two things from him.' The disciple was delighted and observed, 'I asked one thing, and I have got three things. I have heard about the Ode. I have heard about the rules of Propriety. I have also heard that the superior man maintains a distant reserve towards his son!'

I can easily believe that this distant reserve was the rule which Confucius followed generally in his treatment of his son. A stern dignity is the quality which a father has to maintain upon his system. It is not to be without the element of kindness, but that must never go beyond the line of propriety. There is too little room left for the play and development of natural affection.

The divorce of his wife must also have taken place during these years, if it ever took place at all, which is a disputed point. The curious reader will find the question discussed in the notes on the second Book of the *Li Chi*. The evidence inclines, I think, against the supposition that Confucius did put his wife away. When she died, at a period subsequent to the present, Li kept on weeping aloud for her after the period for such a demonstration of grief had expired, when Confucius sent a message to him that his sorrow must be subdued, and the obedient son dried his tears¹. We are glad to know that on one occasion—the death of his favourite disciple, Yen Hui—the tears of Confucius himself would flow over and above the measure of propriety².

7. We come to the short period of Confucius's official life. In the year A.C. 501, though had come to a head between the chiefs of the three Families and their ministers and had resulted in the defeat of the latter. In that year the resources of Yang Hsi were exhausted, and he fled into Ch'i, so that the State was delivered from its greatest trouble, and the way was made more clear for Confucius to go into office, should an opportunity occur. It soon presented itself. Towards the end of that year he was made chief magistrate of the town of Chung-tu³.

¹ Ana. XVI. 211. ² See the *Li Chi*, II. Pt. I. c. 27. ³ Ana. XI. 12. 中都宰.
Ainslie says this was 'la ville même où le Souverain tenait sa Cour.' The *de Confucius*, p. 147.
He is followed of course by Thornton and Pauthier. My reading has not shown me that such was the case. In the notes to H. and J.'s edition of the 'Five Ching,' *Li Chi*, II. part 1. ch. 4, it is simply said—'Chung-tu, the name of a town of Lu. It afterwards belonged to Ch'i when it was called Ping-tu (平陸).'

Just before he received this appointment, a circumstance occurred of which we do not well know what to make. When Yang bú fled into Chi, Kung-shan Pú-áo, who had been confederate with him, continued to maintain an attitude of rebellion, and held the city of Pi against the Chi family. Thence he sent a message to Confucius inviting him to join him, and the Sage seemed so inclined to go that his disciple Tsze-lü remonstrated with him, saying, 'Indeed you cannot go! why must you think of going to see Kung-shan?' Confucius replied, 'Can it be without some reason that he has invited me! If any one employ me, may I not make an eastern Chán?' The upshot, however, was that he did not go, and I cannot suppose that he had ever any serious intention of doing so. And the general gravity of his intercourse with his followers, there gleam out a few instances of quiet pleasantry, when he amused himself by playing with their notions about him. This was probably one of them.

As magistrate of Chung-tú he produced a marvellous reformation of the manners of the people in a short time. According to the 'Narratives of the School,' he enacted rules for the nourishing of the living and all observances to the dead. Different food was assigned to the old and the young, and different burdens to the strong and the weak. Males and females kept apart from each other in the streets. A thing dropped on the road was not picked up. There was no fraudulent carving of vessels. Inner coffins were made four inches thick, and the outer ones five. Graves were made on the high grounds, no mounds being raised over them, and no trees planted about them. Within twelve months, the princes of the other States all wished to imitate his style of administration.

The duke Ting, surprised at what he saw, asked whether his rules could be employed to govern a whole State, and Confucius told him that they might be applied to the whole kingdom. On this the duke appointed him assistant-superintendent of Works¹, in which capacity he surveyed the lands of the State, and made many improvements in agriculture. From this he was quickly made minister of Crime², and the appointment was enough to put an end to crime. There was no necessity to put the penal laws in execution. No offenders showed themselves³.

¹ 家語, 卷 1. 家語, 卷 1. 司空. This office, however, was held by the chief of the Meng family. We must understand that Confucius was only an assistant to him, or perhaps acted for him.

² 大司寇 家語, 卷 1

These indiscriminating eulogies are of little value. One incident, related in the annotations of Tso-shih on the Ch'un-Ch'ü¹, commends itself at once to our belief as in harmony with Confucius's character. The chief of the Chü, pursuing with his enmity the duke Cháo, even after his death, had placed his grave apart from the graves of his predecessors, and Confucius surrounded the ducal cemetery with a ditch so as to include the solitary resting-place, boldly telling the chief that he did it to hide his disloyalty². But he signalised himself most of all in B. C. 500, by his behaviour at an interview between the dukes of Ló and Ch'í, at a place called Shih-ch'í³, and Chü-kü⁴, in the present district of Lái-wú, in the department of Tái-an⁵. Confucius was present as master of ceremonies on the part of Ló, and the meeting was professedly pacific. The two princes were to form a covenant of alliance. The principal officer on the part of Ch'í, however, despising Confucius as 'a man of ceremonies, without courage,' had advised his sovereign to make the duke of Ló a prisoner, and for this purpose a band of the half-savage original inhabitants of the place advanced with weapons to the stage where the two dukes were met. Confucius understood the scheme, and said to the opposite party, 'Our two princes are met for a pacific object. For you to bring a band of savage vassals to disturb the meeting with their weapons, is not the way in which Ch'í can expect to give law to the princes of the kingdom. These barbarians have nothing to do with our Great Flowery land. Such vassals may not interfere with our covenant. Weapons are out of place at such a meeting. As before the spirits, such conduct is unpropitious. In point of virtue, it is contrary to right. As between man and man, it is not polite.' The duke of Ch'í ordered the disturbers off, but Confucius withdrew, carrying the duke of Ló with him. The business proceeded, notwithstanding, and when the words of the alliance were being read on the part of Ch'í,—'So be it to Ló, if it contribute not 300 chariots of war to the help of Ch'í, when its army goes across its borders,' a messenger from Confucius added,—'And so be it to us, if we obey your orders, unless you return to us the fields on the south of the Wán.' At the conclusion of the ceremonies, the prince of Ch'í wanted to give a grand entertainment, but Confucius demonstrated that such a thing would be

¹ 左傳. 定公元年. ² 家語, 卷 1. ³ 實其. 夾谷.
⁴ 泰安府, 萊蕪縣.

contrary to the established rules of propriety, his real object being to keep his sovereign out of danger. In this way the two parties separated, they of Ch'i filled with shame at being foiled and disgraced by 'the man of ceremonies'; and the result was that the lands of Lâ which had been appropriated by Ch'i were restored¹.

For two years more Confucius held the office of minister of Crime. Some have supposed that he was further raised to the dignity of chief minister of the State², but that was not the case. One instance of the manner in which he executed his functions is worth recording. When any matter came before him, he took the opinion of different individuals upon it, and in giving judgment would say, 'I decide according to the view of so and so.' There was an approach to our jury system in the plan, Confucius's object being to enlist general sympathy, and carry the public judgment with him in his administration of justice. A father having brought some charge against his son, Confucius kept them both in prison for three months, without making any difference in favour of the father, and then wished to dismiss them both. The head of the Ch'i was dissatisfied, and said, 'You are playing with me, Sir minister of Crime. Formerly you told me that in a State or a family filial duty was the first thing to be insisted on. What hinders you now from putting to death this unfilial son as an example to all the people?' Confucius with a sigh replied, 'When superiors fail in their duty, and yet go to put their inferiors to death, it is not right. This father has not taught his son to be filial; -to listen to his charge would be to slay the guiltless. The manners of the age have been long in a sad condition, we cannot expect the people not to be transgressing the laws³.'

At this time two of his disciples, Tszé-lû and Tszé-yû, entered the employment of the Ch'i family, and lent their influence, the former especially, to forward the plans of their master. One great cause of disorder in the State was the fortified cities held by the three chiefs, in which they could defy the supreme authority, and were in turn defied themselves by their officers. Those cities were like the castles of the barons of England in the time of the Norman

¹ This meeting at Chia-hi is related in *Sin-wei Ch'ien*, the 'Narrative of the School,' and *Ed-ling*, with many exaggerations. I have followed 左氏傳, 定公十年.

² The 家語 says, Bk. II. 孔子爲魯司寇攝相事. But he was a 相 only in the sense of an assistant of government, as at the meeting in Chia-hi, described above.

³ See the 家語, Bk. II.

kings. Confucius had their destruction very much at heart, and partly by the influence of persuasion, and partly by the assisting counsels of Tszé-lû, he accomplished his object in regard to Pi¹, the chief city of the Chî, and Hâu², the chief city of the Shû.

It does not appear that he succeeded in the same way in dismantling Ch'ing³, the chief city of the Máng⁴; but his authority in the State greatly increased. 'He strengthened the dual House and weakened the private Families. He exalted the sovereign, and depressed the ministers. A transforming government went abroad. Dishonesty and dissoluteness were ashamed and hid their heads. Loyalty and good faith became the characteristics of the man and chastity and docility those of the women. Strangers came in crowds from other States⁵.' Confucius became the idol of the people, and flew in songs through their mouths⁶.

But this sky of bright promise was soon overcast. As the fame of the reformatory in Lû went abroad, the neighbouring princes began to be afraid. The duke of Ch'î said, 'With Confucius at the head of its government, Lû will become supreme among the States, and Ch'î which is nearest to it will be the first swallowed up. Let us propitiate it by a surrender of territory.' One of his ministers proposed that they should first try to separate between the sage and his sovereign, and to effect this, they hit upon the following scheme. Eighty beautiful girls, with musical and dancing accomplishments, and a hundred and twenty of the finest horses that could be found, were selected, and sent as a present to duke Ting. They were put up at first outside the city, and Ch'î Hwan having gone in disguise to see them, forgot the lessons of Confucius, and took the duke to look at the bait. They were both captivated. The women were received, and the sage was neglected. For three days the duke gave no audience to his ministers. 'Master,' said Tszé-lû to Confucius, 'it is time for you to be going.' But Confucius was very unwilling to leave. The spring was coming on, when the sacrifice to Heaven would be offered, and he determined to wait and see whether the

· 費 · 郈 · 成. 'In connection with these events, the "Narratives of the School" and Sze-mâ Ch'ien mention the exemplary punishment inflicted by Confucius on an able but unscrupulous and insidious officer, the Ksuei-chang, Ksuei (少正卯). His judgment and death occupy a conspicuous place in the legendary accounts. But the Analects, Tzu-ssu, Mencius, and Tso Ch'î-ting are all silent about it, and Chiang Tung rightly rejects it as one of the many narratives invented to embellish the story.' See the 家語, Pt. II. 'See

孔叢子, quoted by Chiang Tung.

solemnization of that would bring the duke back to his right mind. No such result followed. The ceremony was hurried through, and portions of the offerings were not sent round to the various ministers, according to the established custom. Confucius regretfully took his departure, going away slowly and by easy stages.¹ He would have welcomed a message of recall. But the duke continued in his abandonment, and the sage went forth to thirteen weary years of homeless wandering.

8. On leaving Lü, Confucius first bent his steps westward to the State of Wei, situate about where the present provinces of Chih-li and Ho-nan adjoin. He was now in his fifty-sixth year, and felt depressed and melancholy. As he went along, he gave expression to his feelings in verse,—

'Fain would I still look towards Lu,
But this Kwei hill cuts off my view
With an axe. I'd hew the thicket through —
Vain thought: 'gainst the bill I nought can do,

and again,—

'Through the valley howls the blast,
Drizzling rain falls ~~down~~ and fast,
Homeward goes the youthful bride,
O'er the wild, crowds by her ~~side~~.
How is it, O mine Heaven,
From my home I thus am driven,
Through the ~~land~~ my way to trace,
With no certain dwelling-place?
Dark, dark, the minds of men!
Worth in vain comes to their ken.
Hasten on my term of years,
Old age, desolate, appears!'

A number of his disciples accompanied him, and his sadness infected them. When they arrived at the borders of Wei, at a place called Í, the warden sought an interview, and on coming out from the sage he tried to comfort the disciples, saying, 'My friends, why are you distressed at your master's loss of office? The world has been long without the principles of truth and right; Heaven is going to use your master as a bell with its wooden tongue'.² Such was the thought of this friendly stranger. The bell did indeed sound, but few had ears to hear.

¹ 史記. 孔子世家, p. 3. See also Hsueh-shan, V Pl. II. 1. 4, et al.
Chiang Yang's Life of Confucius. 去魯周遊考.

² See

* Ann. III. 2217.

honourable mention is made in the *Analepts*¹. But this time he did not remain long in the State. The duke was married to a lady of the house of Sung, known by the name of Nan-tze, notorious for her intrigues and wickedness. She sought an interview with the sage, which he was obliged unwillingly to accord². No doubt he was innocent of thought or act of evil, but it gave great dissatisfaction to Tze-lü that his master should have been in company with such a woman, and Confucius, to reassure him, swore an oath, saying, 'Wherein I have done improperly, may Heaven reject me! May Heaven reject me!' He could not well abide, however, about such a court. One day the duke rode out through the streets of his capital in the same carriage with Nan tze, and made Confucius follow them in another. Perhaps he intended to honour the philosopher, but the people saw the incongruity, and cried out, 'Lust in the front, virtue behind! Confucius was ashamed, and made the observation, 'I have not seen one who loves virtue as he loves beauty'. Wei was no place for him. He left it, and took his way towards Ch'än.

Ch'än, which formed part of the present province of Ho-nan, lay south from Wei. After passing the small State of T'áo³, he approached the borders of Sung, occupying the present prefecture of Kwei-teh, and had some intentions of entering it, when an incident occurred, which it is not easy to understand from the meagre style in which it is related, but which gave occasion to a remarkable saying. Confucius was practicing ceremonies with his disciples, we are told, under the shade of a large tree. Hwan T'ü, an all-minded officer of Sung, heard of it, and sent a band of men to pull down the tree, and kill the philosopher, if they could get hold of him. The disciples were much alarmed, but Confucius observed, 'Heaven has produced the virtue that is in me;—what can Hwan T'ü do to me?' They all made their escape, but seem to have been driven westwards to the State of Ch'ang⁴, on arriving at the gate conducting into which from the east, Confucius found himself separated from his followers. Tze-kung had arrived before him, and was told by a native of Ch'ang that there was a man standing by the east gate, with a forehead like Yáo a neck like K'ao-yáo, his shoulders on a level with those of Tze-chan, but wanting, below the waist, three

¹ Ana. XIV. xxi, IV. xl.² See the account in the 史記. 孔子世家.

p. 2.

³ Ana. VI. xxi.⁴ Ana. IX. xvi.

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⁵ Ana. IX. xxi.

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inches of the height of Yu, and altogether having the disconsolate appearance of a stray dog. Tze-kung knew it was the master, hastened to him, and repeated to his great amusement the description which the man had given. 'The bodily appearance,' said Confucius, 'is but a small matter, but to say I was like a stray dog, —capital! capital!' The stay they made at Ch'ang was short, and by the end of B. C. 495, Confucius was in Ch'án.

All the next year he remained there, lodging with the warder of the city wall, an officer of worth, of the name of Ch'ang¹, and we have no accounts of him which deserve to be related here².

In B. C. 494, Ch'án was much disturbed by attacks from Wú³, a large State, the capital of which was in the present department of Sô-cháu, and Confucius determined to retrace his steps to Wei. On the way he was laid hold of at a place called I'ü⁴, which was held by a rebellious officer against Wei, and before he could get away, he was obliged to engage that he would not proceed thither. Thither, notwithstanding, he continued his route, and when Tze-kung asked him whether it was right to violate the oath he had taken, he replied, 'It was a forced oath. The spirits do not hear such a'.' The duke Ling received him with distinction, but paid no more attention to his lessons than before, and Confucius is said then to have uttered his complaint, 'If there were any of the princes who would employ me, in the course of twelve months I should have done something considerable. In three years the government would be perfected⁵.'

A circumstance occurred to direct his attention to the State of Tsín⁶, which occupied the southern part of the present Shan-hai, and extended over the Yellow river into Ho-nan. An invitation came to Confucius, like that which he had formerly received from Kung-shan Fú-cáo. Pi Hsi, an officer of Tsín, who was holding the town of Chung-máu against his chief, invited him to visit him, and Confucius was inclined to go. Tze-lü was always the mentor on such occasions. He said to him, 'Master, I have heard you say,

¹ See the 史記. 孔子世家, p. 2. 司城貞子. See Hsien-tsi, Y. Pt. I. vol. 3. ² Chiang Yung digests in this place two fœniah stories, — about a large hump found in the State of Yüeh, and a bird which appeared in Ch'ü and died, shot through with a remarkable arrow. Confucius knew all about them. 吳. 菑. This is related by Shao-mä Ch'ien 孔子世家, p. 2, and also in the Narrative of the End of I would not believe it is not true. The wonder is that no Chinese critic should have got about disproving it. A. A. XII. 晉.

that when a man in his own person is guilty of doing evil, a superior man will not associate with him. Pi Hsi is in rebellion; if you go to him, what shall be said?' Confucius replied, 'Yes, I did use those words. But is it not said that if a thing be really hard, it may be ground without being made thin; and if it be really white, it may be steeped in a dark fluid without being made black? Am I a bitter gourd? Am I to be hung up out of the way of being eaten?'*

These sentiments sound strangely from his lips. After all, he did not go to Pi Hsi, and having travelled as far as the Yellow river that he might see one of the principal ministers of 'Tan, he heard of the violent death of two men of worth, and returned to Wei, lamenting the fate which prevented him from crossing the stream, and trying to solace himself with poetry as he had done on leaving Lû. Again did he communicate with the duke, but as ineffectually, and disgusted at being questioned by him about military tactics, he left and went back to Ch'ân.

He resided in Ch'ân all the next year, B. C. 491, without anything occurring there which is worthy of note. Events had transpired in Lû, however, which were to issue in his return to his native State. The duke Ting had deceased B. C. 494, and Chi Hwan, the chief of the Chi family, died in this year. On his death bed, he felt remorse for his conduct to Confucius, and charged his successor, known to us in the *Analects* as Cui K'ang to recall the sage; but the charge was not immediately fulfilled. Cui K'ang, by the advice of one of his officers, sent to Ch'ân for the disciple Yen Chi'ü instead. Confucius willingly sent him off, and would gladly have accompanied him. 'Let me return!' he said. 'Let me return!' But that was not to be for several years yet.

In A. C. 490, accompanied, as usual, by several of his disciples, he went from Ch'ân to Ts'ü, a small dependency of the great fief of Ch'ü, which occupied a large part of the present provinces of Hô-nan and Hô-peï. On the way, between Ch'ân and Ts'ü, their provisions became exhausted, and they were cut off somehow from obtaining a fresh supply. The disciples were quite overcome with want, and Tze-lü said to the master, 'Has the superior man indeed to endure in this way?' Confucius answered him, 'The superior man may indeed have to endure want, but the mean man,

* *Ana.* XVII. 14. * Tze Chi'ü-ming, indeed, relates a story of Confucius, on the report of a fire in Lû, telling whose ancestral temple had been destroyed by it. * *Ana.* V. xxi.

when he is in want, gives way to unbridled license'. According to the 'Narratives of the School,' the distress continued seven days, during which time Confucius retained his equanimity, and was even cheerful, playing on his lute and singing¹. He retained, however, a strong impression of the perils of the season, and we find him afterwards recurring to it, and lamenting that of the friends that were with him in Ch'ân and Ts'âi, there were none remaining to enter his door².

Escaped from this strait, he remained in Ts'âi over B.C. 489, and in the following year we find him in Shih, another district of Ch'û, the chief of which had taken the title of duke, according to the usurping policy of that State. Puzzled about his visitor he asked Tze-lû what he should think of him, but the disciple did not venture a reply. When Confucius heard of it, he said to Tze-lû, 'Why did you not say to him:—He is simply a man who in his eager pursuit of knowledge forgets his food, who in the joy of its attainment forgets his sorrows, and who does not perceive that old age is coming on?' Subsequently, the duke, in conversation with Confucius, asked him about government, and got the reply, dictated by some circumstances of which we are ignorant, 'Good government obtains, when those who are near are made happy, and those who are far off are attracted'.

After a short stay in Shih, according to Sze-mâ Ch'ên, he returned to Ts'âi, and having to cross a river, he sent Tze-lû to inquire for the ford of two men who were at work in a neighbouring field. They were recluses,—men who had withdrawn from public life in disgust at the waywardness of the times. One of them was called Chi'ang-tzu, and instead of giving Tze-lû the information he wanted, he asked him, 'Who is it that holds the reins in the carriage there?' 'It is K'ung Chi'û.' 'K'ung Chi'û of Lû?' 'Yes,' was the reply, and then the man rejoined, 'He knows the ford.'

Tze-lû applied to the other, who was called Chi'eh-ni, but got for answer the question, 'Who are you, Sir?' He replied, 'I am Chung Yü.' 'Chung Yü, who is the disciple of K'ung Chi'û of Lû?' 'Yes,' again replied Tze-lû, and Chi'eh-ni said to him, 'Disorder, like a swelling flood, spreads over the whole kingdom,

¹ Ana. IV. l. 2, 3.

家語, 卷二, 在危二十篇.

² Ana. XI. l.³ Ana. VII. 22, 23.⁴ Ana. XIII. 20.

and who is he that will change it for you? Then follow one who merely withdraws from this one and that one, had you not better follow those who withdraw from the world altogether? With this he fell to covering up the seed, and gave no more heed to the stranger. Tze-lü went back and reported what they had said, when Confucius vindicated his own course, saying, 'It is impossible to associate with birds and beasts as if they were the same with us. If I associate not with these people --with mankind, with whom shall I associate? If right principles prevailed through the kingdom, there would be no need for me to change its state.'

About the same time he had an encounter with another recluse, who was known as 'The madman of Ch'ü'. He passed by the carriage of Confucius singing out, 'O phoenix, O phoenix, how is your virtue degenerated! As to the past, reproof is useless, but the future may be provided against. Give up, give up your vain pursuit.' Confucius alighted and wished to enter into conversation with him, but the man hastened away¹.

But now the attention of the ruler of Ch'ü—king, as he styled himself—was directed to the illustrious stranger who was in his dominions, and he met Confucius and conducted him to his capital, which was in the present district of I-ch'ang, in the department of Hsiang-yang², in Hsi-peï. After a time, he proposed endowing the philosopher with a considerable territory, but was dissuaded by his prime minister, who said to him, 'Has your majesty any officer who could discharge the duties of an ambassador like Tze-kung? or any one so qualified for a premier as Yen Hsi? or any one to compare as a general with Tze-lü? The kings WÄN and WÜ, from their hereditary dominions of a hundred li, rose to the sovereignty of the kingdom. If Kung Ch'ü, with such disciples to be his ministers, got the possession of any territory, it will not be to the prosperity of Ch'ü.' On this remonstrance the king gave up his purpose; and, when he died in the same year, Confucius left the State, and went back again to Wei.

The duke Ling had died four years before, soon after Confucius had last parted from him, and the reigning duke, known to us by the title of Ch'ü³, was his grandson, and was biding the principality against his own father. The relations

¹ Ana. XVIII. 41.² Ana. XVII. 7.³ 襄陽府宜城縣⁴ See

between them were rather complicated. The father had been driven out in consequence of an attempt which he had instigated on the life of his step-mother, the notorious Neo-tze, and the succession was given to his son. Subsequently, the father wanted to reclaim what he deemed his right and an unseemly struggle ensued. The duke Ch'ü was conscious how much his cause would be strengthened by the support of Confucius, and hence when he got to Wei, Tze-fü could say to him, 'The prince of Wei has been waiting for you, in order with you to administer the government. — what will you consider the first thing to be done?' The opinion of the philosopher, however, was against the propriety of the duke's course*, and he declined taking office with him, though he remained in Wei for between five and six years. During all that time there is a blank in his history. In the very year of his return, according to the 'Annals of the Empire,' his most beloved disciple, Yen Hsi, died, on which occasion he exclaimed, 'Alas! Heaven is destroying me! Heaven is destroying me!' The death of his wife is assigned to B.C. 484, but nothing else is related which we can connect with this long period.

9. His return to Lü was brought about by the disciple Yen Yü, who, we have seen, went into the service of Ch'ü K'ang, in A.D. 491.

From his return to Lü to his death.
A.C. 484-478. In the year A.C. 483, Yü had the conduct of some military operations against Ch'ü, and being successful, Ch'ü K'ang asked him how he had obtained his military skill, — was it from nature, or by learning? He replied that he had learned it from Confucius, and entered into a glowing eulogy of the philosopher. The chief declared that he would bring Confucius home again to Lü. 'If you do so,' said the disciple, 'see that you do not let mean men come between you and him.' On this K'ang sent three officers with appropriate presents to Wei, to invite the wanderer home, and he returned with them accordingly†.

This event took place in the eleventh year of the duke Ai*, who succeeded to Ting, and according to Kung Fö, Confucius's descendant, the invitation proceeded from him*. We may suppose that

* Ann. XII. vi. In the notes on this passage, I have given Ch'ü Hsi's opinion as to the time when Tze-fü made this remark. It seems more correct, however, to refer it to Confucius's return to Wei from Ch'ü, as is done by Chiang Yang.

* Ann. XI. viii. In the notes on Ann. XI. vii, I have adverted to the chronological difficulty connected with the dates assigned respectively to the deaths of Yen Hsi and Confucius's own son, Li. Chiang Yang assigns Hsi's death to A.D. 481.

* See the 史記, 孔子世家.

世家 哀公.

* See Chiang Yang's memoirs on this.

while Chi K'ang was the mover and director of the proceeding, it was with the authority and approval of the duke. It is represented in the chronicle of Tso t'hi-tu-ming as having occurred at a very opportune time. The philosopher had been consulted a little before by K'ung Wán¹, an officer of Wei, about how he should conduct a feud with another officer, and disgusted at being referred to on such a subject, had ordered his carriage and prepared to leave the State, exclaiming, 'The bird chooses its tree. The tree does not choose the bird. K'ung Wán endeavoured to excuse himself, and to prevail on Confucius to remain in Wei, and just at this juncture the messengers from Lû arrived.'

Confucius was now in his sixty-ninth year. The world had not dealt kindly with him. In every State which he had visited he had met with disappointment and sorrow. Only five more years remained to him, nor were they of a brighter character than the past. He had, indeed, attained to that state, he tells us, in which 'he could follow what his heart desired without transgressing what was right'; but other people were not more inclined than they had been to abide by his counsels. The duke Âi and Chi K'ang often conversed with him, but he no longer had weight in the guidance of state affairs, and wisely addressed himself to the completion of his literary labours. He wrote a preface, according to Sze-mâ Chien, to the Shû-chung, carefully digested the rites and ceremonies determined by the wisdom of the more ancient sages and kings; collected and arranged the ancient poetry; and undertook the reform of music.² He has told us himself, 'I returned from Wei to Lû, and then the music was reformed, and the pieces in the Songs of the Kingdom and Praise Songs found all their proper place.'³ To the Yi-chung he devoted much study, and Sze-mâ Chien says that the leather thongs by which the tablets of his copy were bound together were thrice worn out. 'If some years were added to my life, he said, 'I would give fifty to the study of the Yi, and then I might come to be without great faults'. During this time also, we may suppose that he supplied Tsang Shan with the materials of the classic of Filial Piety. The same year that he returned, Chi K'ang sent Yen Yü to ask his opinion about an

¹ 孔文子, the same who is mentioned in the Analects, V. xiv.

² See the

左傳. 哀公十一年

³ Ana. II. iv. d.

⁴ See the 史記. 孔子

世家. p. 11.

⁵ Ana. II. xiv.

⁶ Ana. VII. xvi.

additional impost which he wished to lay upon the people, but Confucius refused to give any reply, telling the disciple privately his disapproval of the proposed measure. It was carried out, however, in the following year, by the agency of Yen, on which occasion, I suppose, it was that Confucius said to the other disciples, 'He is no disciple of mine. my little children, beat the drum and assail him'. The year B.C. 483 was marked by the death of his son Li, which he seems to have borne with more equanimity than he did that of his disciple Yen Hui, which some writers assign to the following year, though I have already mentioned it under the year B.C. 489.

In the spring of B.C. 481, a servant of Chi K'ang caught a Chi-lin on a hunting excursion of the duke in the present district of Chiá-hsiang¹. No person could tell what strange animal it was, and Confucius was called to look at it. He at once knew it to be a lin, and the legend-writers say that it bore on one of its horns the piece of ribbon, which his mother had attached to the one that appeared to her before his birth. According to the chronicle of Kung-yang, he was profoundly affected. He cried out, 'For whom have you come? For whom have you come?' His tears flowed freely, and he added, 'The course of my doctrines is run.'²

Notwithstanding the appearance of the lin, the life of Confucius was still protracted for two years longer, though he took occasion to terminate with that event his history of the Ch'un Ch'iu. This Work, according to Sze-má Ch'ien, was altogether the production of this year, but we need not suppose that it was so. In it, from the standpoint of Ló, he briefly indicates the principal events occurring throughout the country, every term being expressive, it is said, of the true character of the actors and events described. Confucius said himself, 'It is the Spring and Autumn which will make men know me, and it is the Spring and Autumn which will make men condemn me'. Mencius makes the composition of it to have been an achievement as great as Yü's regulation of the waters of the deluge — 'Confucius completed the Spring and Autumn, and rebellious ministers and villainous sons were struck with terror'.³

Towards the end of this year, word came to Ló that the duke

¹ Ana. XI. xvi.

· 兗州府嘉祥縣

· 公羊傳哀公

十四年. According to Kung-yang, however, the lin was found by some wood-gatherers.

² Mencius III. Pt. II. ix. 8.

³ Mencius III. Pt. II. ix. 11.

of Ch'i had been murdered by one of his officers. Confucius was moved with indignation. Such an outrage, he felt, called for his solemn interference. He bathed, went to court, and represented the matter to the duke, saying, 'Ch'ên Hêng has slain his sovereign, I beg that you will undertake to punish him.' The duke pleaded his incapacity, saying that Lû was weak compared with Ch'i, but Confucius replied, 'One half the people of Ch'i are not consenting to the deed. If you add to the people of Lû one half the people of Ch'i, you are sure to overcome. But he could not infuse his spirit into the duke, who told him to go and lay the matter before the chiefs of the three Families. Sorely against his sense of propriety, he did so, but they would not act, and he withdrew with the remark, 'Following in the rear of the great officers, I did not dare not to represent such a matter'.

In the year B.C. 479, Confucius had to mourn the death of another of his disciples one of those who had been longest with him—the well-known Tze-lû. He stands out a sort of Peter in the Confucian school, a man of impulse, prompt to speak and prompt to act. He gets many a check from the master, but there is evidently a strong sympathy between them. Tze-lû uses a freedom with him on which none of the other disciples dares to venture, and there is not one among them all, for whom, if I may speak from my own feeling, the foreign student comes to form such a liking. A pleasant picture is presented to us in one passage of the *Analects*. It is said, 'The disciple Min was standing by his side, looking bland and precise, Tze-lû (named Yû), looking bold and soldierly, Yen Yû and Tze-kung, with a free and straightforward manner. The master was pleased, but he observed, "Yû there!—he will not die a natural death!"'

This prediction was verified. When Confucius returned to Lû from Wei, he left Tze-lû and Tze-káo² engaged there in official service. Troubles arose. News came to Lû, B.C. 479, that a revolution was in progress in Wei, and when Confucius heard it, he said, 'Ch'âu will come here, but Yû will die'. So it turned out. When Tze-káo saw that matters were desperate he made his escape, but Tze-lû would not forsake the chief who had treated

¹ See the 左傳, 哀公十四年 and *Analects* XIV. xxii. ² See XI. xii.
 '子羔, by 子羔 = Kâu (高), and 子羔 = Ch'ên (榮). ³ See the 左傳, 哀公十五年.

him well. He threw himself into the mêlée, and was slain. Confucius wept sore for him, but his own death was not far off. It took place on the eleventh day of the fourth month in the same year, B.C. 479¹.

Early one morning, we are told, he got up, and with his hands behind his back, dragging his staff, he moved about by his door, crooning over,—

‘The great mountains must crumble;
The strong beam must break;
And the wise man wither away like a plant.’

After a little, he entered the house and sat down opposite the door. Tze-kung had heard his words, and said to himself, ‘If the great mountain crumble, to what shall I look up? If the strong beam break, and the wise man wither away, on whom shall I lean? The master, I fear, is going to be ill.’ With this he hastened into the house. Confucius said to him, ‘Tze, what makes you so late? According to the statutes of Hsia, the corpse was dressed and coffined at the top of the eastern steps, treating the dead as if he were still the host. Under the Yin, the ceremony was performed between the two pillars, as if the dead were both host and guest. The rule of Cháu is to perform it at the top of the western steps, treating the dead as if he were a guest. I am a man of Yin, and last night I dreamt that I was sitting with offerings before me between the two pillars. No intelligent monarch arises, there is not one in the kingdom that will make me his master. My time has come to die. So it was. He went to his couch, and after seven days expired².

Such is the account which we have of the last hours of the great philosopher of China. His end was not unimpressive, but it was melancholy. He sank behind a cloud. Disappointed hopes made his soul bitter. The great ones of the kingdom had not received his teachings. No wife nor child was by to do the kindly offices of affection for him. Nor were the expectations of another life present with him as he passed through the dark valley. He uttered no prayer, and he betrayed no apprehensions. Deep-treasured in his own heart may have been the thought that he had endeavoured to serve his generation by the will of God, but he gave no sign. ‘The mountain falling came to nought, and the rock was removed

¹ See the 左傳. 哀公十六年, and Ching Yang’s *Life of Confucius*, &c. &c.

² See the 史記, II. Sect. I. &c. &c.

out of his place. So death prevailed against him and he passed; his countenance was changed, and he was sent away.

10. I flatter myself that the preceding paragraphs contain a more correct narrative of the principal incidents in the life of Confucius than has yet been given in any European language. They might easily have been expanded into a volume, but I did not wish to exhaust the subject, but only to furnish a sketch, which, while it might satisfy the general reader, would be of special assistance to the careful student of the classical Books. I had taken many notes of the manifest errors in regard to chronology and other matters in the 'Narratives of the School,' and the chapter of Sze-má Ch'ien on the K'ung family, when the digest of Chiang Yung, to which I have made frequent reference, attracted my attention. Conclusions to which I had come were confirmed, and a clue was furnished to difficulties which I was seeking to disentangle. I take the opportunity to acknowledge here my obligations to it. With a few notices of Confucius's habits and manners, I shall conclude this section.

Very little can be gathered from reliable sources on the personal appearance of the sage. The height of his father is stated, as I have noted, to have been ten feet, and though Confucius came short of this by four inches, he was often called 'the tall man.' It is allowed that the ancient foot or cubit was shorter than the modern, but it must be reduced more than any scholar I have consulted has yet done, to bring this statement within the range of credibility. The legends assign to his figure 'nine-and-forty remarkable peculiarities', a tenth part of which would have made him more a monster than a man. Dr. Morrison says that the images of him, which he had seen in the northern parts of China, represent him as of a dark, swarthy colour. It is not so with those common in the south. He was, no doubt, in size and complexion much the same as many of his descendants in the present day. Dr. Ekins and myself enjoyed the services of two of these descendants, who acted as 'wheelers' in the wheelbarrows which conveyed us from Ch'ü-fu to a town on the Grand Canal more than 250 miles off. They were strong, capable men, both physically and mentally superior to their companions.

‘四十九表.’ Chinese and English Dictionary, char. 孔. Mr. John Davis also mentions seeing a figure of Confucius in a temple near the Po-yang lake, of which the sculptor was 'quite black.' The Chinese, vol. ii, p. 66.

But if his disciples had nothing to chronicle of his personal appearance, they have gone very minutely into an account of many of his habits. The tenth Book of the *Analecta* is all occupied with his deportment, his eating, and his dress. In public, whether in the village, the temple, or the court, he was the man of rule and ceremony, but 'at home he was not formal. Yet if not formal he was particular. In bed even he did not forget himself.—' he did not lie like a corpse,' and 'he did not speak.' 'He required his sleeping dress to be half as long again as his body.' 'If he happened to be sick, and the prince came to visit him, he had his face set to the east, made his court robes be put over him, and drew his girdle across them.'

He was nice in his diet,—'not desiring to have his rice dressed fine, nor to have his minced meat cut small.' 'Anything at all gone he would not touch.' 'He must have his meat cut properly, and to every kind its proper sauce; but he was not a great eater.' 'It was only in drink that he laid down no limit to himself, but he did not allow himself to be confused by it.' 'When the villagers were drinking together, on those who carried staffs going out, he went out immediately after.' There must always be ginger at the table, and 'when eating, he did not converse.' 'Although his food might be coarse rice and poor soup, he would offer a little of it in sacrifice, with a grave, respectful air.'

'On occasion of a sudden clap of thunder, or a violent wind, he would change countenance. He would do the same, and rise up moreover, when he found himself a guest at a loaded board.' 'At the sight of a person in mourning, he would also change countenance, and if he happened to be in his carriage, he would bend forward with a respectful salutation.' 'His general way in his carriage was not to turn his head round, nor talk hastily, nor point with his hands.' He was charitable. 'When any of his friends died, if there were no relations who could be depended on for the necessary offices, he would say, "I will bury him."'

The disciples were so careful to record these and other characteristics of their master, it is said, because every act, or movement or of rest, was closely associated with the great principles which it was his object to inculcate. The detail of so many small matters, however, hardly impresses a foreigner so favourably. There rather seems to be a want of freedom about the philosopher.

SECTION II

HIS INFLUENCE AND OPINIONS

1. Confucius died, we have seen, complaining that of all the princes of the kingdom there was not one who would adopt his principles and obey his lessons. He had hardly passed from the stage of life, when his merit began to be acknowledged. When the duke Ai heard of his death, he pronounced his eulogy in the words, 'Heaven has not left to me the aged man. There is none now to assist me on the throne. Woe is me! Alas! O venerable NI!' Tze-kung complained of the inconsistency of this lamentation from one who could not use the master when he was alive, but the prince was probably sincere in his grief. He caused a temple to be erected, and ordered that sacrifice should be offered to the sage, at the four seasons of the year¹.

The sovereigns of the tottering dynasty of Cháu had not the intelligence, nor were they in a position, to do honour to the departed philosopher, but the facts detailed in the first chapter of these *prolegomena*, in connexion with the attempt of the founder of the Chu dynasty to destroy the literary monuments of antiquity, show how the authority of Confucius had come by that time to prevail through the nation. The founder of the Han dynasty, in passing through Lâ, A.D. 195, visited his tomb and offered the three victims in sacrifice to him. Other sovereigns since then have often made pilgrimages to the spot. The most famous temple in the empire now rises near the place of the grave. The second and greatest of the rulers of the present dynasty, in the twenty-third year of his reign, the K'ang-hai period, there set the example of kneeling thrice, and each time laying his forehead thrice in the dust, before the image of the sage.

In the year of our Lord 1, began the practice of conferring honorary designations on Confucius by imperial authority. The emperor Ping² then styled him—'The duke Ni, all-complete and

¹ Li Chi, II. Sect. 2. 41. 43. This eulogy is found at greater length in the 左傳, immediately after the notice of the sage's death. ² See the 聖廟祀典圖考,

卷一, et. seq. Confucius. I am indebted to this for most of the notices in this paragraph. 平帝.

illustrious.' This was changed, in A.D. 492, to—'The venerated NI, the accomplished Sage.' Other titles have supplanted this. Shun-chih⁴, the first of the Man-ch'ao dynasty, adopted, in his second year, A.D. 1645, the style, 'K'ung, the ancient Teacher, accomplished and illustrious, all-complete, the perfect Sage', but twelve years later, a shorter title was introduced, 'K'ung, the ancient Teacher, the perfect Sage.' Since that year no further alteration has been made.

At first, the worship of Confucius was confined to the country of Lû, but in A.D. 57 it was enacted that sacrifices should be offered to him in the imperial college, and in all the colleges of the principal territorial divisions throughout the empire. In those sacrifices he was for some centuries associated with the duke of Ch'au, the legislator to whom Confucius made frequent reference, but in A.D. 609 separate temples were assigned to them, and in 628 our sage displaced the older worthy altogether. About the same time began the custom, which continues to the present day, of erecting temples to him,—separate structures, in connexion with all the colleges, or examination-halls, of the country.

The sage is not alone in those temples. In a hall behind the principal one occupied by himself are the tablets—in some cases the images—of several of his ancestors, and other worthies, while associated with himself are his principal disciples, and many who in subsequent times have signified themselves as expounders and exemplifiers of his doctrines. On the first day of every month, offerings of fruits and vegetables are set forth, and on the fifteenth there is a solemn burning of incense. But twice a year, in the middle months of spring and autumn, when the first day of the month comes round, the worship of Confucius is performed with peculiar solemnity. At the imperial college the emperor himself is required to attend in state, and is in fact the principal performer. After all the preliminary arrangements have been made, and the emperor has twice knelt and six times bowed his head to the earth, the presence of Confucius's spirit is invoked in the words, 'Great art thou, O perfect sage! Thy virtue is full, thy doctrine is complete. Among mortal men there has not been thine equal. All kings honour thee. Thy statutes and laws have come gloriously

·成宜尼公 ·文聖尼父 ·順治 ·大成
至聖, 文宜先師, 孔子 ·至聖先師孔子 ·上丁日.

down. Thou art the pattern in this imperial school. Reverently have the sacrificial vessels been set out. Full of awe, we sound our drums and bells¹.

The spirit is supposed now to be present, and the service proceeds through various offerings, when the first of which has been set forth, an officer reads the following², which is the prayer on the occasion:—'On this . . . month of this . . . year, I, A B., the emperor, offer a sacrifice to the philosopher Kung, the ancient Teacher, the perfect Sage, and say,—O Teacher, in virtue equal to Heaven and Earth, whose doctrines embrace the past time and the present, thou didst digest and transmit the six classics, and didst hand down lessons for all generations! Now in this second month of spring (or autumn), in reverent observance of the old statutes, with victims, silks, spirits, and fruits, I carefully offer sacrifice to thee. With thee are associated the philosopher Yen, Continuator of thee; the philosopher Tsang, Exhibiter of thy fundamental principles; the philosopher Tze-ssu, Transmitter of thee; and the philosopher Meng, Second to thee. May'st thou enjoy the offerings!'

I need not go on to enlarge on the homage which the emperors of China render to Confucius. It could not be more complete. He was unreasonably neglected when alive. He is now unreasonably venerated when dead.

a. The rulers of China are not singular in this matter, but in entire sympathy with the mass of their people. It is the distinction of this empire that education has been highly prized in it from the earliest times. It was so before the era of Confucius, and we may be sure that the system met with his approbation. One of his remarkable sayings was,—'To lead an uninstructed people to war is to throw them away³.' When he pronounced this judgment, he was not thinking of military training, but of education in the duties of life and citizenship. A people so taught, he thought, would be morally fitted to fight for their government. Mencius, when lecturing to the ruler of T'ang on the proper way of governing a kingdom, told him that he must provide the means of education for all, the poor as well as the rich. 'Establish,' said he, '*hsiang, hsi, hsu, and hsiao*,—all those educational institutions, —for the instruction of the people⁴.'

¹ See the 大清通禮卷十二. ² Ana. XIII. xxx. ³ Mencius III. Pt. I. III. 26.

At the present day, education is widely diffused throughout China. In few other countries is the schoolmaster more abroad, and in all schools it is Confucius who is taught. The plan of competitive examinations, and the selection for civil offices only from those who have been successful candidates,—good so far as the competition is concerned, but injurious from the restricted range of subjects with which an acquaintance is required,—have obtained for more than twelve centuries. The classical works are the text books. It is from them almost exclusively that the themes proposed to determine the knowledge and ability of the students are chosen. The whole of the magistracy of China is thus versed in all that is recorded of the sage, and in the ancient literature which he preserved. His thoughts are familiar to every man in authority, and his character is more or less reproduced in him.

The official civilians of China, numerous as they are, are but a fraction of its students, and the students, or those who make literature a profession, are again but a fraction of those who attend school for a shorter or longer period. Yet so far as the studies have gone, they have been occupied with the Confucian writings. In the schoolrooms there is a tablet or inscription on the wall, sacred to the sage, and every pupil is required, on coming to school on the morning of the first and fifteenth of every month, to bow before it, the first thing, as an act of reverence¹. Thus all in China who receive the slightest tincture of learning do so at the fountain of Confucius. They learn of him and do homage to him at once. I have repeatedly quoted the statement that during his life-time he had three thousand disciples. Hundreds of millions are his disciples now. It is hardly necessary to make any allowance in this statement for the followers of Tâoum and Buddhism, for, as Sir John Davis has observed, 'whatever the other opinions or faith of a Chinese may be, he takes good care to treat Confucius with respect'. For two thousand years he has reigned supreme, the undisputed teacher of this most populous land.

3 This position and influence of Confucius are to be ascribed, I conceive, chiefly to two causes —his being the preserver, namely of

¹ During the present dynasty the tablet of 文昌帝君, the god of literature, has to a considerable extent displaced that of Confucius in schools. Yet the respect of him does not slack with that of the other. He is 'the father' of composition only.

² The Chinese, vol. II. p. 42

the monuments of antiquity, and the exemplifier and expounder of the maxims of the golden age of China, and the devotion to him of his immediate disciples and their early followers. The national and the personal are thus blended in him, each in its highest degree of excellence. He was a Chinese of the Chinese, he is also represented as, and all now believe him to have been, the best ideal of humanity in its best and noblest estate.

4. It may be well to bring forward here Confucius's own estimate of himself and of his doctrine. It will serve to illustrate the statements just made. The following are some of his sayings:—'The sage and the man of perfect virtue;—how dare I rank myself with them! It may simply be said of me, that I strive to become such without satiety, and teach others without weariness.' 'In letters I am perhaps equal to other men; but the character of the superior man, carrying out in his conduct what he professes, is what I have not yet attained to.' 'The learning without proper cultivation; the not thoroughly discussing what is learned; not being able to move towards righteousness of which a knowledge is gained, and not being able to change what is not good;—these are the things which occasion me solicitude.' 'I am not one who was born in the possession of knowledge. I am one who is fond of antiquity and earnest in seeking it there.' 'A transmitter and not a maker, believing in and loving the ancients, I venture to compare myself with our old P'ang!'

Confucius cannot be thought to speak of himself in these declarations more highly than he ought to do. Rather we may recognise in them the expressions of a genuine humility. He was conscious that personally he came short in many things, but he toiled after the character, which he saw, or fancied that he saw, in the ancient sages whom he acknowledged; and the lessons of government and morals which he laboured to diffuse were those which had already been inculcated and exhibited by them. Emphatically he was 'a transmitter and not a maker.' It is not to be understood that he was not fully satisfied of the truth of the principles which he had learned. He held them with the full approval and consent of his own understanding. He believed that if they were acted on, they would remedy the evils of his time.

* All these passages are taken from the seventh Book of the Analects. See chapters xxi, xxi, li, li, and i.

There was nothing to prevent rulers like Yáo and Shun and the great Yu from again arising and a condition of happy tranquillity being reached throughout the kingdom under their sway.

If in anything he thought himself 'superior and alone,' having attributes which others could not claim, it was in his possessing a divine commission as the conservator of ancient truth and rules. He does not speak very definitely on this point. It is noted that

the appointments of Heaven was one of the subjects on which he rarely touched'. His most remarkable utterance was that which I have already given in the sketch of his Life.—'When he was put in fear in K'wang, he said, "After the death of king Wán, was not the cause of truth lodged here in me? If Heaven had wished to let this cause of truth perish, then I, a future mortal, should not have got such a relation to that cause. While Heaven does not let the cause of truth perish, what can the people of K'wang do to me?"' Confucius, then, did feel that he was in the world for a special purpose. But it was not to announce any new truths, or to institute any new economy. It was to prevent what had previously been known from being lost. He followed in the wake of Yáo and Shun, of Tang, and king Wán. Distant from the last by a long interval of time, he would have said that he was distant from him also by a great inferiority of character, but still he had learned the principles on which they all happily governed the country, and in their name he would lift up a standard against the prevailing lawlessness of his age.

5. The language employed with reference to Confucius by his disciples and their early followers presents a striking contrast with his own. I have already, in writing of the scope and value of 'The Doctrine of the Mean,' called attention to the extravagant eulogies of his grandson Tse-ssé.

He only followed the example which had been set by those among whom the philosopher went in and out. We have the language of Yen Yuan, his favourite, which is comparatively moderate, and simply expresses the genuine admiration of a devoted pupil*. Tse-kung on several occasions spoke in a different style. Having heard that one of the chiefs of Lü had said that he himself—Tse-kung—was superior to Confucius, he observed, 'Let me use the comparison of a house and its encompassing wall. My wall

* Ana. IX. 1.

* Ana. IX. 41.

* Ana. IX. 1.

only reaches to the shoulders. One may peep over it, and see whatever is valuable in the apartments. The wall of my master is several fathoms high. If one do not find the door and enter by it, he cannot see the rich ancestral temple with its beauties, nor all the officers in their rich array. But I may assume that they are few who find the door. The remark of the chief was only what might have been expected¹.

Another time, the same individual having spoken revilingly of Confucius, Tze-kung said, 'It is of no use doing so. Chung-ni cannot be reviled. The talents and virtue of other men are hillocks and mounds which may be stepped over. Chung-ni is the sun or moon, which it is not possible to step over. Although a man may wish to cut himself off from the sage, what harm can he do to the sun and moon? He only shows that he does not know his own capacity².'

In conversation with a fellow-disciple, Tze-kung took a still higher flight. Being charged by Tze-ch'in with being too modest, for that Confucius was not really superior to him, he replied, 'For one word a man is often deemed to be wise, and for one word he is often deemed to be foolish. We ought to be careful indeed in what we say. Our master cannot be attained to, just in the same way as the heavens cannot be gone up to by the steps of a stair. Were our master in the position of the prince of a State, or the chief of a Family, we should find verified the description which has been given of a sage's rule—He would plant the people, and forthwith they would be established; he would lead them on, and forthwith they would follow him; he would make them happy, and forthwith multitudes would resort to his dominions; he would stimulate them, and forthwith they would be harmonious. While he lived, he would be glorious. When he died, he would be bitterly lamented. How is it possible for him to be attained to³!'

From these representations of Tze-kung, it was not a difficult step for Tze-mo to take in exalting Confucius not only to the level of the ancient sages, but as 'the equal of Heaven.' And Mencius took up the theme. Being questioned by Kung-sun Ch'iu, one of his disciples, about two acknowledged sages, Po-I and I Yin, whether they were to be placed in the same rank with Confucius, he replied, 'No. Since there were living men until now, there never was another Confucius,' and then he proceeded to fortify his

¹ Ana. XII. 23.11.² Ana. XII. 23.17.³ Ana. XII. 23.2.

opinion by the concurring testimony of Tsai Wo, Tze-kung, and Yü Zo, who all had wisdom, he thought sufficient to know their master. Tsai Wo's opinion was, 'According to my view of our master, he is far superior to Yáo and Shun.' Tze-kung said, 'By viewing the ceremonial ordinances of a prince, we know the character of his government. By hearing his music, we know the character of his virtue. From the distance of a hundred ages after, I can arrange, according to their merits, the kings of those hundred ages;—not one of them can escape me. From the birth of mankind till now, there has never been another like our master.' Yü Zo said, 'Is it only among men that it is so? There is the ch'ü-lin among quadrupeds; the fung-hwang among birds; the T'ai mountain among mounds and ant-hills; and rivers and seas among swin-pools. Though different in degree, they are the same in kind. So the sages among mankind are also the same in kind. But they stand out from their fellows, and rise above the level, and from the birth of mankind till now, there never has been one so complete as Confucius!.' I will not indulge in farther illustration. The judgment of the sage's disciples, of Tze-ze, and of Mencius, has been unchallenged by the mass of the scholars of China. Doubtless it pleases them to bow down at the shrine of the Sage, for their profession of literature is thereby glorified. A reflection of the honour done to him falls upon themselves. And the powers that be, and the multitudes of the people, fall in with the judgment. Confucius is thus, in the empire of China, the one man by whom all possible personal excellence was exemplified, and by whom all possible lessons of social virtue and political wisdom are taught.

6. The reader will be prepared by the preceding account not to expect to find any light thrown by Confucius on the great prob-

Subjects on which Confucius did not treat.—That he was no religious, mystical, and open to the charge of immorality.

lems of the human condition and destiny. He did not speculate on the creation of things or the end of them. He was not troubled to account for the origin of man, nor did he seek to know about his hereafter. He meddled neither with physics nor metaphysics¹.

The testimony of the Analects about the subjects of his teaching is the following:—'His frequent themes of discourse were the Book

¹ *Metaphysics*, II. Pt. I. II. 27. 28.

² The contents of the *Yü-ching* and Confucius's labours upon it may be objected to correspond to this statement, and I must be understood to make it with some reservation. Six years ago, I spent all my leisure time for twelve months in the study of *Li-chi*, and wrote out a translation of it, but at the close I was only groping my way to darkness in my hold of

of Poetry, the Book of History, and the maintenance of the rules of Propriety.' 'He taught letters, ethical devotion of soul, and truthfulness.' 'Extraordinary things, feats of strength, states of disorder and spiritual beings, he did not like to talk about.'

Confucius is not to be blamed for his silence on the subjects here indicated. His ignorance of them was to a great extent his misfortune. He had not learned them. No report of them had come to him by the ear; no vision of them by the eye. And to his practical mind the toiling of thought amid uncertainties seemed worse than useless.

The question has, indeed, been raised, whether he did not make changes in the ancient creed of China¹, but I cannot believe that he did so consciously and designedly. Had his idiosyncrasy been different, we might have had expositions of the ancient views on some points, the effect of which would have been more beneficial than the indefiniteness in which they are now left, and it may be doubted so far, whether Confucius was not unfaithful to his gurus. But that he suppressed or added, in order to bring in articles of belief originating with himself, is a thing not to be charged against him.

I will mention two important subjects in regard to which there is a conviction in my mind that he came short of the faith of the older sages. The first is the doctrine of God. This name is common in the *Shih-ching* and *Shü-ching*. *Ti* or *Shang-Ti* appears there as a personal being, ruling in heaven and on earth, the author of man's moral nature, the governor among the nations, by whom kings reign and princes decree justice, the rewarder of the good, and the punisher of the bad. Confucius preferred to speak of Heaven. Instances have already been given of this. Two others may be cited. — 'He who offends against Heaven has none to whom he can pray'!² 'Alas!' said he, 'there is no one that knows me.' Tse-kung said, 'What do you mean by thus saying that no one knows you?' He replied, 'I do not murmur against Heaven. I do

its deeds and meanings, and up to this time I have not been able to master it so as to speak positively about it. It will come in due time. In its place, in the present Publication, and I do not think that what I here say of Confucius will require much, if any, modification.' So I wrote in 1957, and I at last accomplished a translation of the *Yi*, which was published in 1960, as the sixteenth volume of *The Sacred Books of the East*. I should like to bring out a revision of that version, with the Chinese text, so as to make it uniform with the volumes of the *Chuang* previously published. But as Yang He said to Confucius, 'The years do not wait for me.'

¹ Ana. VII. xxi, xxxv. xx.

² See Haedwick's 'Christ and other Masters,' Part II.

pp. 18, 19, with his reference in a note to a passage from Hegel's 'The Chinese and their Intellectuals.' Ana. III. xiii.

not grumble against men. My studies lie low, and my penetration rises high. But there is Heaven;—that knows me!" Not once throughout the *Analects* does he use the personal name. I would say that he was unreligious rather than irreligious, yet by the coldness of his temperament and intellect in this matter, his influence is unfavourable to the development of ardent religious feeling among the Chinese people generally, and he prepared the way for the speculations of the literati of mediæval and modern times, which have exposed them to the charge of atheism.

Secondly, Along with the worship of God there existed in China, from the earliest historical times, the worship of other spiritual beings,—especially, and to every individual, the worship of departed ancestors. Confucius recognised this as an institution to be devoutly observed. "He sacrificed to the dead as if they were present, he sacrificed to the spirits as if the spirits were present. He said, "I consider my not being present at the sacrifice as if I did not sacrifice." The custom must have originated from a belief in the continued existence of the dead. We cannot suppose that they who maintained it thought that with the cessation of this life on earth there was a cessation also of all conscious being. But Confucius never spoke explicitly on this subject. He tried to evade it. Chi Lû asked about serving the spirits of the dead, and the master said, "While you are not able to serve men, how can you serve their spirits?" The disciple added, "I venture to ask about death," and he was answered, "While you do not know life, how can you know about death?" Still more striking is a conversation with another disciple, recorded in the *Narratives of the School*. Tze-kung asked him, saying, "Do the dead have knowledge (of our services, that is), or are they without knowledge?" The master replied "If I were to say that the dead have such knowledge, I am afraid that filial sons and dutiful grandsons would injure their substance in paying the last offices to the departed, and if I were to say that the dead have not such knowledge, I am afraid lest unfilial sons should leave their parents unburied. You need not wish, Tze, to know whether the dead have knowledge or not. There is no present urgency about the point. Hereafter you will know it for yourself." Surely this was not the teaching proper to a sage.

* Ana. XIV. xxviii

* Ana. III. xii

* Ana. XI. xi

家語, 卷二,

致思, towards the end

He said on one occasion that he had no concealments from his disciples¹. Why did he not candidly tell his real thoughts on so interesting a subject? I incline to think that he doubted more than he believed. If the case were not so, it would be difficult to account for the answer which he returned to a question as to what constituted wisdom:—'To give ones self earnestly,' said he, 'to the duties due to men, and, while respecting spiritual beings, to keep aloof from them, may be called wisdom'². At any rate, as by his frequent references to Heaven, instead of following the phraseology of the older sages, he gave occasion to many of his professed followers to identify God with a principle of reason and the course of nature; so, in the point now in hand, he has led them to deny, like the Sadducees of old, the existence of any spirit at all, and to tell us that their sacrifices to the dead are but an outward form, the mode of expression which the principle of filial piety requires them to adapt when its objects have departed this life.

It will not be supposed that I wish to advocate or to defend the practice of sacrificing to the dead. My object has been to point out how Confucius recognised it, without acknowledging the faith from which it must have originated, and how he enforced it as a matter of form or ceremony. It thus connects itself with the most serious charge that can be brought against him,—the charge of insincerity. Among the four things which it is said he taught, 'truthfulness' is specified³, and many sayings might be quoted from him, in which 'sincerity' is celebrated as highly and demanded as stringently as ever it has been by any Christian moralist, yet he was not altogether the truthful and true man to whom we accord our highest approbation. There was the case of Máng Chih-fan, who boldly brought up the rear of the defeated troops of Lâ, and attributed his occupying the place of honour to the backwardness of his horse. The action was gallant, but the apology for it was weak and unnecessary. And yet Confucius saw nothing in the whole but matter for praise⁴. He could excuse himself from seeing an unwelcome visitor on the ground that he was sick, when there was nothing the matter with him⁵. These were small matters, but what shall we say to the incident which I have given in the sketch of his Life, p. 79,—his deliberately breaking the oath which he had sworn, simply on the ground that it had been forced from him?

¹ Ana. VII. xiii.

² Ana. VI. xx.

³ See above, near the beginning of this paragraph.

⁴ Ana. VI. viii.

⁵ Ana. XVII. xiii.

I should be glad if I could find evidence on which to deny the truth of that occurrence. But it rests on the same authority as most other statements about him, and it is accepted as a fact by the people and scholars of China. It must have had, and it must still have, a very injurious influence upon them. Foreigners charge a habit of deceitfulness upon the nation and its government;—on the justice or injustice of this charge I say nothing. For every word of falsehood and every act of insincerity, the guilty party must bear his own burden, but we cannot but regret the example of Confucius in this particular. It is with the Chinese and their sage, as it was with the Jews of old and their teachers. He that leads them has caused them to err, and destroyed the way of their fathers.

But was not insincerity a natural result of the un-religion of Confucius? There are certain virtues which demand a true piety in order to their flourishing in the heart of man. Natural affection, the feeling of loyalty, and enlightened policy, may do much to build up and preserve a family and a state, but it requires more to maintain the love of truth, and make a lie, spoken or acted, to be shrunk from with shame. It requires in fact the living recognition of a God of truth, and all the sanctions of revealed religion. Unfortunately the Chinese have not had these, and the example of him to whom they bow down as the best and wisest of men, does not set them against dissimulation.

7. I go on to a brief discussion of Confucius's views on government, or what we may call his principles of political science. It

His views on government. could not be in his long intercourse with his disciples but that he should enunciate many maxims bearing on character and morals generally, but he never rested in the improvement of the individual. 'The kingdom, the world, brought to a state of happy tranquillity', was the grand object which he delighted to think of; that it might be brought about as easily as 'one can look upon the palm of his hand,' was the dream which it pleased him to indulge. He held that there was in man an adaptation and readiness to be governed, which only needed to be taken advantage of in the proper way. There must be the right administrators, but given those, and 'the growth of government would be rapid, just as vegetation is rapid in the earth: yea, thus

¹ Isaiah III. 12.

² Amos III. 1, & c.

government would display itself like an easily-growing rush.¹ The same sentiment was common from the lips of Mencius. Enforcing it one day, when conversing with one of the petty rulers of his time, he said in his peculiar style, 'Does your Majesty understand the way of the growing grain? During the seventh and eighth months, when drought prevails, the plants become dry. Then the clouds collect densely in the heavens, they send down torrents of rain, and the grain erects itself as if by a shoot. When it does so, who can keep it back?' Such, he contended, would be the response of the mass of the people to any true 'shepherd of men.' It may be deemed unnecessary that I should specify this point, for it is a truth applicable to the people of all nations. Speaking generally, government is by no device or cunning craftiness, human nature demands it. But in no other family of mankind is the characteristic so largely developed as in the Chinese. The love of order and quiet, and a willingness to submit to 'the powers that be,' eminently distinguish them. Foreign writers have often taken notice of this, and have attributed it to the influence of Confucius's doctrines as inculcating subordination; but it existed previous to his time. The character of the people moulded his system, more than it was moulded by it.

This readiness to be governed arose, according to Confucius, from 'the duties of universal obligation, or those between sovereign and minister, between father and son, between husband and wife, between elder brother and younger, and those belonging to the intercourse of friends'.² Men as they are born into the world, and grow up in it, find themselves existing in those relations. They are the appointment of Heaven. And each relation has its reciprocal obligations, the recognition of which is proper to the Heaven-conferred nature. It only needs that the sacredness of the relations be maintained, and the duties belonging to them faithfully discharged, and the 'happy tranquillity' will prevail all under heaven. As to the institutions of government, the laws and arrangements by which, as through a thousand channels, it should go forth to carry plenty and prosperity through the length and breadth of the country, it did not belong to Confucius, 'the throneless king,' to set them forth minutely. And indeed they were existing in the records of 'the ancient sovereigns.' Nothing new was needed. It was only

¹ 中庸, 二 二² Mencius, I. Pl. I. vi. 4³ 中庸, 二 二

when her husband is dead, she must obey her son. She may not think of marrying a second time. No instructions or orders must issue from the harem. Woman's business is simply the preparation and supplying of drink and food. Beyond the threshold of her apartments she should not be known for evil or for good. She may not cross the boundaries of the State to attend a funeral. She may take no step on her own motion, and may come to no conclusion on her own deliberation. There are five women who are not to be taken in marriage:—the daughter of a rebellious house; the daughter of a disorderly house; the daughter of a house which has produced criminals for more than one generation, the daughter of a leprous house; and the daughter who has lost her father and elder brother. A wife may be divorced for seven reasons, which, however, may be overruled by three considerations. The grounds for divorce are disobedience to her husband's parents, not giving birth to a son; dissolute conduct; jealousy—(of her husband's attentions, that is, to the other inmates of his harem); talkativeness; and thieving. The three considerations which may overrule these grounds are—first, if, while she was taken from a home, she has now no home to return to; second, if she have passed with her husband through the three years' mourning for his parents; third, if the husband have become rich from being poor. All these regulations were adopted by the sages in harmony with the nature of man and woman, and to give importance to the ordinance of marriage¹.

With these ideas of the relations of society, Confucius dwelt much on the necessity of personal correctness of character on the part of those in authority, in order to secure the right fulfilment of the duties implied in them. This is one grand peculiarity of his teaching. I have adverted to it in the review of 'The Great Learning,' but it deserves some further exhibition, and there are three conversations with the chief Chi K'ang in which it is very expressly set forth. 'Chi K'ang asked about government, and Confucius replied, "To govern means to rectify. If you lead on the people with correctness, who will dare not to be correct?"' 'Chi K'ang, distressed about the number of thieves in the State, inquired of Confucius about how to do away with them. Confucius said, "If you, sir, were not covetous, though you should reward them to do it, they would not steal." 'Chi K'ang asked about government.

saying, "What do you say to killing the unprincipled for the good of the principled?" Confucius replied, "Sir, in carrying on your government, why should you use killing at all? Let your avowed desires be for what is good, and the people will be good. The relation between superiors and inferiors is like that between the wind and the grass. The grass must bend, when the wind blows across it!"

Example is not so powerful as Confucius in these and many other passages represented it, but its influence is very great. Its virtue is recognised in the family, and it is demanded in the church of Christ. 'A bishop'—and I quote the term with the simple meaning of overseer—"must be blameless." It seems to me, however, that in the progress of society in the West we have come to think less of the power of example in many departments of state than we ought to do. It is thought of too little in the army and the navy. We laugh at the 'self-denying ordinance,' and the 'new model' of 1644, but there lay beneath them the principle which Confucius so broadly propounded,—the importance of personal virtue in all who are in authority. Now that Great Britain is the governing power over the masses of India, and that we are coming more and more into contact with tens of thousands of the Chinese, this maxim of our sage is deserving of serious consideration from all who bear rule, and especially from those on whom devolves the conduct of affairs. His words on the susceptibility of the people to be acted on by those above them ought not to prove as water spilt on the ground.

But to return to Confucius.—As he thus lays it down that the mainspring of the well-being of society is the personal character of the ruler, we look anxiously for what directions he has given for the cultivation of that. But here he is very defective. 'Self-adjustment and purification,' he said, 'with careful regulation of his dress, and the not making a movement contrary to the rules of propriety;—this is the way for the ruler to cultivate his person'. This is laying too much stress on what is external; but even to attain to this is beyond unassisted human strength. Confucius, however, never recognised a disturbance of the moral elements in the constitution of man. The people would move, according to him, to the virtue of their ruler as the grass bends to the wind, and that virtue

¹ Ana. XII. xvii. xviii; etc.

would come to the ruler at his call. Many were the lamentations which he uttered over the degeneracy of his times. frequent were the confessions which he made of his own shortcomings. It seems strange that it never came distinctly before him, that there is a power of evil in the prince and the peasant, which no efforts of their own and no instructions of sages are effectual to subdue.

The government which Confucius taught was a despotism, but of a modified character. He allowed no '*jus divinum*,' independent of personal virtue and a benevolent rule. He has not explicitly stated, indeed, wherein lies the ground of the great relation of the governor and the governed, but his views on the subject were, we may assume, in accordance with the language of the *Shü-ching*.—'Heaven and Earth are the parents of all things, and of all things men are the most intelligent. The man among them most distinguished for intelligence becomes chief ruler and ought to prove himself the parent of the people.' And again 'Heaven protecting the inferior people, has constituted for them rulers and teachers, who should be able to be assisting to God, extending favour and producing tranquillity throughout all parts of the kingdom.' The moment the ruler ceases to be a minister of God for good, and does not administer a government that is beneficial to the people, he forfeits the title by which he holds the throne, and perseverance in oppression will surely lead to his overthrow. Mencius inculcated this principle with a frequency and boldness which are remarkable. It was one of the things about which Confucius did not like to talk. Still he held it. It is conspicuous in the last chapter of 'The Great Learning'. Its tendency has been to check the violence of oppression, and maintain the self-respect of the people, all along the course of Chinese history.

I must bring these observations on Confucius's views of government to a close and I do so with two remarks. First, they are adapted to a primitive, unsophisticated state of society. He is a good counsellor for the father of a family, the chief of a clan, and even the head of a small principality. But his views want the comprehension which would make them of much service in a great dominion. Within three centuries after his death, the government of China passed into a new phase. The founder of the Chin dynasty conceived the grand idea of abolishing all its feudal kingdoms, and centralising their administration in himself. He effected the revo-

* See the *Shü-ching*, V. I. Book I. c. 7.

lution, and succeeding dynasties adopted his system, and gradually moulded it into the forms and proportions which are now existing. There has been a tendency to advance, and Confucius has all along been trying to carry the nation back. Principles have been needed, and not 'proprieties.' The consequence is that China has increased beyond its ancient dimensions, while there has been no corresponding development of thought. Its body politic has the size of a giant, while it still retains the mind of a child. Its hoary age is in danger of becoming but senility.

Second, Confucius makes no provision for the intercourse of his country with other and independent nations. He knew indeed of none such. China was to him 'The Middle Kingdom,' 'The multitude of Great States,' 'All under heaven.' Beyond it were only rude and barbarous tribes. He does not speak of them bitterly, as many Chinese have done since his time. In one place he contrasts their condition favourably with the prevailing anarchy of the kingdom, saying 'The rude tribes of the east and north have their princes, and are not like the States of our great land which are without them.' Another time, disgusted with the want of appreciation which he experienced, he was expressing his intention to go and live among the nine wild tribes of the east. Some one said, 'They are rude. How can you do such a thing?' His reply was, 'If a superior man dwell among them, what rudeness would there be?' But had he been a ruler-sage, he would not only have influenced them by his instructions, but brought them to acknowledge and submit to his sway, as the great Yü did. The only passage of Confucius's teachings from which any rule can be gathered for dealing with foreigners, is that in the 'Doctrine of the Mean, where 'indulgent treatment of men from a distance' is laid down as one of the nine standard rules for the government of the country'. But 'the men from a distance' are understood to be *men* and *lu* simply,—guests, that is, or officers of one State seeking employment in another, or at the royal court, and 'visitors, or travelling merchants. Of independent nations the ancient classics have not any knowledge, nor has Confucius. So long as merchants from Europe and other parts of the world could have been content to appear in China as suppliants, seeking the privilege of trade, so

中國 諸夏
Ann. III. 11. 20. 21

天下 柔遠人
Ann. III. 7

賓旅

long the government would have ranked them with the barbarous hordes of antiquity, and given them the benefit of the maxim about 'indulgent treatment,' according to its own understanding of it. But when their governments interfered, and claimed to treat with that of China on terms of equality, and that their subjects should be spoken to and of as being of the same clay with the Chinese themselves, an outrage was committed on tradition and prejudice, which it was necessary to resent with vehemence.

I do not charge the contemptuous arrogance of the Chinese government and people upon Confucius; what I deplore, is that he left no principles on record to check the development of such a spirit. His simple views of society and government were in a measure sufficient for the people while they dwelt apart from the rest of mankind. His practical lessons were better than if they had been left, which but for him they probably would have been, to fall a prey to the influences of Taoism and Buddhism, but they could only subsist while they were left alone. Of the earth earthy, China was sure to go to pieces when it came into collision with a Christianly-civilised power. Its age had left it no preservative or restorative elements against such a case.

It is a rude awakening from its complacency of centuries which China has now received. Its ancient landmarks are swept away. Opinions will differ as to the justice or injustice of the grounds on which it has been assailed, and I do not feel called to judge or to pronounce here concerning them. In the progress of events, it could hardly be but that the collision should come; and when it did come it could not be but that China should be broken and scattered. Disorganisation will go on to destroy it more and more, and yet there is hope for the people, with their veneration for the relations of society, with their devotion to learning, and with their habits of industry and sobriety;—there is hope for them, if they will look away from all their ancient sages, and turn to Him, who sends them, along with the dissolution of their ancient state, the knowledge of Himself, the only living and true God, and of Jesus Christ whom He hath sent.

8. I have little more to add on the opinions of Confucius. Many of his sayings are pithy, and display much knowledge of character; but as they are contained in the body of the Work, I will not occupy the space here with a selection of those which have struck myself as most worthy of notice. The fourth Book of the Analects,

which is on the subject of *sân*, or perfect virtue, has several utterances which are remarkable.

Thornton observes.—‘It may excite surprise, and probably incredulity, to state that the golden rule of our Saviour, ‘Do unto others as you would that they should do unto you,’ which Mr. Locke designates as ‘the most unshaken rule of morality, and foundation of all social virtue,’ had been inculcated by Confucius, almost in the same words, four centuries before.’ I have taken notice of this fact in reviewing both ‘The Great Learning’ and ‘The Doctrine of the Mean.’ I would be far from grudging a tribute of admiration to Confucius for it. The maxim occurs also twice in the *Analekta*. In Book XV. xiii, Tse-kung asks if there be one word which may serve as a rule of practice for all one’s life, and is answered, ‘Is not reciprocity such a word? What you do not want done to yourself do not do to others.’ The same disciple appears in Book V. xi, telling Confucius that he was practising the lesson. He says, ‘What I do not wish men to do to me, I also wish not to do to men:’ but the master tells him, ‘Tse, you have not attained to that.’ It would appear from this reply, that he was aware of the difficulty of obeying the precept, and it is not found, in its condensed expression at least, in the older classics. The merit of it is Confucius’s own.

When a comparison, however, is drawn between it and the rule laid down by Christ, it is proper to call attention to the positive form of the latter,—‘All things whatsoever ye would that men should do unto you, do ye even so to them.’ The lesson of the gospel commands men to do what they feel to be right and good. It requires them to commence a course of such conduct, without regard to the conduct of others to themselves. The lesson of Confucius only forbids men to do what they feel to be wrong and hurtful. So far as the point of priority is concerned, moreover, Christ adds, ‘This is the law and the prophets.’ The maxim was to be found substantially in the earlier revelations of God. Still it must be allowed that Confucius was well aware of the importance of taking the initiative in discharging all the relations of society. See his words as quoted from ‘The Doctrine of the Mean’ on pages 48, 49 above.

But the worth of the two maxims depends on the intention of the enunciation in regard to their application. Confucius, it seems to me, did not think of the reciprocity coming into action beyond the circle of his five relations of society. Possibly, he might have

required its observance in dealings even with the rude tribes, which were the only specimens of mankind besides his own countrymen of which he knew anything, for on one occasion, when asked about perfect virtue, he replied, 'It is, in retirement, to be sedately grave, in the management of business, to be reverently attentive; in intercourse with others, to be strictly sincere. Though a man go among the rude uncultivated tribes, these qualities may not be neglected'.¹ Still, Confucius delivered his rule to his countrymen only, and only for their guidance in their relations of which I have had so much occasion to speak. The rule of Christ is for man as man, having to do with other men, all with himself on the same platform, as the children and subjects of the one God and Father in heaven.

How far short Confucius came of the standard of Christian benevolence, may be seen from his remarks when asked what was to be thought of the principle that injury should be recompensed with kindness. He replied, 'With what then will you recompense kindness? Recompense injury with justice, and recompense kindness with kindness'.² The same deliverance is given in one of the Books of the *Lî Chi*, where he adds that 'he who recompenses injury with kindness is a man who is careful of his person'.³ Ch'ang Hsien, the commentator of the second century, says that such a course would be 'incorrect in point of propriety'.⁴ This 'propriety' was a great stumbling-block in the way of Confucius. His morality was the result of the balancings of his intellect, fettered by the decencies of men of old, and not the gushings of a loving heart, responsive to the promptings of Heaven, and in sympathy with erring and feeble humanity.

This subject leads me on to the last of the opinions of Confucius which I shall make the subject of remark in this place. A commentator observes, with reference to the inquiry about recompensing injury with kindness, that the questioner was asking only about trivial matters, which might be dealt with in the way he mentioned, while great offences, such as those against a sovereign or a father, could not be dealt with by such an inversion of the principles of justice'. In the second Book of the *Lî Chi* there is the following passage:—'With the slayer of his father, a man may not live under the same heaven; against the slayer of his brother, a man must never have to go home to fetch a weapon; with the slayer of

¹ Ana. XIII. xix.

非禮之正。

² Ana. XIV. xxxv.³ See *Shan-shing* in *Shi*, p. 208.⁴ 禮記. 表記, par. 12.

his friend, a man may not live in the same State'. The *law talisman* is here laid down in its fullest extent. The Cháu Li tells us of a provision made against the evil consequences of the principle, by the appointment of a minister called 'The Reconciler'. The provision is very inferior to the cities of refuge which were set apart by Moses for the manslayer to flee to from the fury of the avenger. Such as it was, however, it existed, and it is remarkable that Confucius, when consulted on the subject, took no notice of it, but affirmed the duty of blood-revenge in the strongest and most unrestricted terms. His disciple Tse-hsiang asked him, 'What course is to be pursued in the case of the murder of a father or mother?' He replied, 'The son must sleep upon a matting of grass, with his shield for his pillow; he must decline to take office; he must not live under the same heaven with the slayer. When he meets him in the market-place or the court, he must have his weapon ready to strike him.' 'And what is the course on the murder of a brother?' 'The surviving brother must not take office in the same State with the slayer, yet if he go on his prince's service to the State where the slayer is, though he meet him, he must not fight with him.' 'And what is the course on the murder of an uncle or a cousin?' 'In this case the nephew or cousin is not the principal. If the principal on whom the revenge devolves can take it, he has only to stand behind with his weapon in his hand, and support him*.'

Sir John Davis has rightly called attention to this as one of the objectionable principles of Confucius. The bad effects of it are evident even in the present day. Revenge is sweet to the Chinese. I have spoken of their readiness to submit to government, and wish to live in peace, yet they do not like to resign even to government the 'inquisition for blood.' Where the ruling authority is feeble, as it is at present, individuals and clans take the law into their own hands, and whole districts are kept in a state of constant feud and warfare.

But I must now leave the sage. I hope I have not done him injustice; the more I have studied his character and opinions, the more highly have I come to regard him. He was a very great man, and his influence has been on the whole a great benefit to the Chinese, while his teachings suggest important lessons to ourselves who profess to belong to the school of Christ.

* 禮記, 1. Sect. I. Pl. v. 12. 周禮, 卷之十四, 第 14 章. 禮記.

11. Sect. I. Pl. II. 22. See also the 家語, 卷四, 子貢問. The Chinese, vol. II. p. 41.

SECTION III.

SIX IMMEDIATE DISCIPLES.

Sse-mâ Ch'ien makes Confucius say — 'The disciples who received my instructions, and could themselves comprehend them, were seventy-seven individuals. They were all scholars of extraordinary ability'. The common saying is, that the disciples of the sage were three thousand, while among them there were seventy-two worthies. I propose to give here a list of all those whose names have come down to us, as being his followers. Of the greater number it will be seen that we know nothing more than their names and surnames. My principal authorities will be the 'Historical Records, the 'Narratives of the School,' 'The Sacrificial Canon for the Sage's Temple, with Plates,' and the chapter on 'The Disciples of Confucius' prefixed to the 'Four Books, Text and Commentary, with Proofs and Illustrations.' In giving a few notices of the better-known individuals, I will endeavour to avoid what may be gathered from the *Analects*.

1. Yen Hôï, by designation Tszé-yüan (顏回, 字子淵). He was a native of Lû, the favourite of his master, whose junior he was by thirty years, and whose disciple he became when he was quite a youth. 'After I got Hôï,' Confucius remarked, 'the disciples came closer to me.' We are told that once, when he found himself on the Náng hill with Hôï, Tszé-lû, and Tszé-kung Confucius asked them to tell him their different aims, and he would choose between them. Tszé-lû began, and when he had done, the master said, 'It marks your bravery.' Tszé-kung followed, on whose words the judgment was, 'They show your discriminating eloquence'. At last came Yen Yüan, who said, 'I should like to find an intelligent king and sage ruler whom I might assist. I would diffuse among the people instructions on the five great points, and lead them on by the rules of propriety and music, so that they should not care to fortify their cities by walls and moats, but would fuse their swords and spears into implements of agriculture. They should send forth their flocks without fear into the plains and forests. There should be no wanderings of families, no widows or widowers. For a thousand

‘孔子曰, 受業身通者, 七十有七人, 皆異能之士也’

years there would be no calamity of war. Yü would have no opportunity to display his bravery, or Tsze to display his oratory.' The master pronounced, 'How admirable is this virtue!'

When Hui was twenty-nine, his hair was all white, and in three years more he died. He was sacrificed to, along with Confucius, by the first emperor of the Han dynasty. The title which he now has in the sacrificial Canon,—'Continuator of the Sage' was conferred in the ninth year of the emperor, or, to speak more correctly, of the period Chü-chung, A.D. 1530. Almost all the present sacrificial titles of the worthies in the temple were fixed at that time. Hui's place is the first of the four Assems, on the east of the sage¹.

2. **Min Sun**, styled **Tze-ch'ien** (閔損, 字子騫). He was a native of Lû, fifteen years younger than Confucius, according to Sze-mâ ('h'ien, but fifty years younger, according to the 'Narratives of the School,' which latter authority is followed in 'The Annals of the Empire.' When he first came to Confucius, we are told, he had a starved look², which was by-and-by exchanged for one of fulness and satisfaction³. Tze-kung asked him how the change had come about. He replied, 'I came from the midst of my reeds and sedges into the school of the master. He trained my mind to filial piety, and set before me the examples of the ancient kings. I felt a pleasure in his instructions, but when I went abroad, and saw the people in authority, with their umbrellas and banners, and all the pomp and circumstance of their trains, I also felt pleasure in that show. These two things assaulted each other in

¹ I have referred briefly, at p. 91, to the temple of Confucius. The principal hall, called **大成殿**, or 'Hall of the Great and Complete One,' is that in which is his own statue or the tablet of his spirit, having on each side of it, within a screen, the statues or tablets of his 'four Assems.' On the east and west, along the walls of the same apartment, are the two **序**, the places of the **十二哲**, or 'twelve Wise Ones,' those of his disciples, who, next to the Assems, are counted worthy of honour. Outside this apartment, and running in a line with the two **序**, but along the external wall of the sacred inclosure, are the two **廡**, or side-galleries, which I have sometimes called the ranges of the outer court. In each there are sixty-four tablets of the disciples and other worthies, having the same title as the Wise Ones, that of **先賢**, or 'Ancient Worthy,' as the inferior title of **先儒**, 'Ancient Scholar.' Behind the principal hall is the **崇聖祠殿**, sacred to Confucius's ancestors, whose tablets are in the centre, facing the main hall, like that of Confucius. On each side are likewise the tablets of certain 'ancient Worthies,' and 'ancient Scholars.'

² **菜色**. **藁索之色**.

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my breast. I could not determine which to prefer, and so I wore that look of distress. But now the lessons of our master have penetrated deeply into my mind. My progress also has been helped by the example of you my fellow disciples. I now know what I should follow and what I should avoid, and all the pomp of power is no more to me than the dust of the ground. It is on this account that I have that look of fulness and satisfaction. Tze-ch'ien was high in Confucius's esteem. He was distinguished for his purity and filial affection. His place in the temple is the first, east, among 'The Wise Ones,' immediately after the four assessors. He was first sacrificed to along with Confucius, as is to be understood of the other 'Wise Ones,' excepting in the case of Yü Zo, in the eighth year of the style K'ai-yuan of the sixth emperor of the Tang dynasty, A.D. 720. His title, the same as that of all but the Assessors, is—'The ancient Worthy, the philosopher Min.'

3. Zan K'ang, styled Po-nü (冉耕, 字伯牛). He was a native of Lû, and Confucius's junior only by seven years. When Confucius became minister of Crime, he appointed Po-nü to the office, which he had himself formerly held, of commandant of Chung-tû. His tablet is now fourth among 'The Wise Ones,' on the west.

4. Zan Yung, styled Chung-kung (冉雍, 字仲弓). He was of the same clan as Zan K'ang, and twenty-nine years younger than Confucius. He had a bad father, but the master declared that was not to be counted to him, to detract from his admitted excellence. His place is among 'The Wise Ones,' the second, east.

5. Zan Chiü, styled Tze-yü (冉求, 字子有). He was related to the two former, and of the same age as Chung-kung. He was noted among the disciples for his versatile ability and many acquirements. Tze-kung said of him, 'Respectful to the old, and kind to the young; attentive to guests and visitors; fond of learning and skilled in many arts; diligent in his examination of things:—these are what belong to Zan Chiü.' It has been noted in the life of Confucius that it was by the influence of Tze-yü that he was finally restored to Lû. He occupies the third place, west, among 'The Wise Ones.'

6. Chung Yü, styled Tze-lü and Chi-lü (仲由, 字子路, 又字季路). He was a native of Pien (卣) in Lû, and only

nine years younger than Confucius. At their first interview, the master asked him what he was fond of, and he replied, 'My long sword.' Confucius said, 'If to your present ability there were added the results of learning, you would be a very superior man.' 'Of what advantage would learning be to me?' asked Tze-lü. 'There is a bamboo on the southern hill, which is straight itself without being bent. If you cut it down and use it, you can send it through a rhinoceros's hide,—what is the use of learning?' 'Yea,' said the master, 'but if you feather it and point it with steel, will it not penetrate more deeply?' Tze-lü bowed twice, and said, 'I will reverently receive your instructions.' Confucius was wont to say, 'From the time that I got Yü, had words no more came to my ears. For some time Tze-lü was chief magistrate of the district of P'ü (蒲), where his administration commanded the warm commendations of the master. He died finally in Wei, as has been related above, pp. 86, 87. His tablet is now the fourth, east, from those of the Assessors.

7. Tsü Yü, styled Tze-wu (宰予, 字子我). He was a native of Lü, but nothing is mentioned of his age. He had 'a sharp mouth,' according to Sze-mä Chien. Once, when he was at the court of Chü on some commission, the king Cháu offered him an easy carriage adorned with ivory for his master. Yü replied, 'My master is a man who would rejoice in a government where right principles were carried out, and can find his joy in himself when that is not the case. Now right principles and virtue are as it were in a state of alumber. His wish is to rouse and put them in motion. Could he find a prince really anxious to rule according to them, he would walk on foot to his court, and be glad to do so. Why need he receive such a valuable gift as this from so great a distance?' Confucius commended this reply, but where he is mentioned in the Analects Tze-wu does not appear to great advantage. He took service in the State of Ch'ü, and was chief magistrate of Lin-tze, where he joined with Pien Ch'ang in some disorderly movement, which led to the destruction of his kindred, and made Confucius ashamed of him. His tablet is now the second, west, among 'The Wise Ones.'

8. Twan-mü Tze, styled Tze-kung (端木賜, 字子貢 [ol. 子貢]), whose place is now third, east, from the Assessors. He

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See Sze-mä Ch'ien's Biographies, chap. 1, though some have

doubted the genuineness of this part of the notice of Tze-wu.

was a native of Wei (衛), and thirty-one years younger than Confucius. He had great quickness of natural ability and appears in the Analects as one of the most forward talkers among the disciples. Confucius used to say, 'From the time that I got I'ai-se, scholars from a distance came daily resorting to me.' Several instances of the language which he used to express his admiration of the master have been given in the last section. Here is another. —The duke Ching of Ch'i asked Tze-kung how Chung-ni was to be ranked as a sage. 'I do not know,' was the reply. 'I have all my life had the heaven over my head, but I do not know its height, and the earth under my feet, but I do not know its thickness. In my serving of Confucius, I am like a thirsty man who goes with his pitcher to the river, and there he drinks his fill, without knowing the river's depth.' He took leave of Confucius to become commandant of Hsin-yang (信陽宰), when the master said to him, 'In dealing with your subordinates, there is nothing like impartiality and when wealth comes in your way there is nothing like moderation. Hold fast these two things, and do not swerve from them. To conceal men's excellence is to obscure the worthy; and to proclaim people's wickedness is the part of a mean man. To speak evil of those whom you have not sought the opportunity to instruct is not the way of friendship and harmony.' Subsequently Tze-kung was high in office both in Ló and Wei, and finally died in Ch'i. We saw how he was in attendance on Confucius at the time of the sage's death. Many of the disciples built huts near the master's grave, and mourned for him three years, but Tze-kung remained sorrowing alone for three years more.

9. Yen Yen, styled Tze-yü (言偃, 字子游), now the fourth in the western range of 'The Wise Ones.' He was a native of Wú (吳), forty-five years younger than Confucius, and distinguished for his literary acquirements. Being made commandant of Wú-ch'ang, he transformed the character of the people by 'proprieties' and music, and was praised by the master. After the death of Confucius, Chi Kang asked Yen how that event had made no sensation like that which was made by the death of Tze-ch'án, when the men laid aside their bowstring rings and girdle ornaments, and the women laid aside their pearls and ear-rings, and the voice of weeping was heard in the lanes for three months. Yen replied, 'The influence of Tze-ch'án and my master might be compared

to those of overflowing water and the fattening rain. Wherever the water in its overflow reaches, men take knowledge of it, while the fattening rain falls unobserved.

10. Pü Shang, styled Tze-hsi (卜商, 字子夏). It is not certain to what State he belonged, his birth being assigned to Wei (衛), to Wei (魏), and to Wän (溫). He was forty-five years younger than Confucius, and lived to a great age, for we find him, B. C. 406, at the court of the prince Wän of Wei (魏), to whom he gave copies of some of the classical Books. He is represented as a scholar extensively read and exact, but without great comprehension of mind. What is called Máo's Shih-ching (毛詩) is said to contain the views of Tze-hsi. Kung-yang Kän and Kû-liang Ch'ih are also said to have studied the Ch'un Ch'ü with him. On the occasion of the death of his son he wept himself blind. His place is the fifth, east, among 'The Wise Ones.'

11. Chwan-sun Shih, styled Tze-chang (顏孫師 字子張), has his tablet, corresponding to that of the preceding, on the west. He was a native of Ch'an (陳), and forty-eight years younger than Confucius. Tze-kung said, 'Not to boast of his admirable merit; not to signify joy on account of noble station; neither insolent nor indolent; showing no pride to the dependant—these are the characteristics of Chwan-sun Shih.' When he was sick, he called (his son) Shän-hsiang to him, and said, 'We speak of his end in the case of a superior man, and of his death in the case of a mean man. May I think that it is going to be the former with me to-day?'

12. Têng Shän [or T'wän], styled Tze-yü (曾參, 字子與 [cf. 子與]). He was a native of south Wü-ch'ang, and forty-six years younger than Confucius. In his sixteenth year he was sent by his father into Ch'ü, where Confucius then was, to learn under the sage. Excepting perhaps Yen Hui, there is not a name of greater note in the Confucian school. Tze-kung said of him, 'There is no subject which he has not studied. His appearance is respectful. His virtue is solid. His words command credence. Before great men he draws himself up in the pride of self-respect. His eyebrows are those of longevity.' He was noted for his filial piety, and after the death of his parents, he could not read the rites of mourning without being led to think of them, and moved to tears. He was a voluminous writer. Ten Books of his composition are said to be contained in the 'Rites of the elder T'ai.'

(大戴禮). The Classic of Filial Piety he is said to have made under the eye of Confucius. On his connexion with 'Tan Great Learning,' see above, Ch. III Sect. II. He was first associated with the sacrifices to Confucius in A.D. 668, but in 727 he was advanced to be one of the sage's four Assessors. His title 'Exhibitor of the Fundamental Principles of the Sage,' dates from the period of Ch'ü-ching, as mentioned in speaking of Yen Hui.

13. Tan-t'üi Mieh ming, styled Tszé yü (澹臺滅明, 字子羽). He was a native of Wü-ch'ang, thirty-nine years younger than Confucius, according to the 'Historical Records,' but forty-nine, according to the 'Narratives of the School.' He was excessively ugly, and Confucius thought meanly of his talents in consequence, on his first application to him. After completing his studies, he travelled to the south as far as the Yang-tszu. Traces of his presence in that part of the country are still pointed out in the department of S'ü-ch'ün. He was followed by about three hundred disciples, to whom he laid down rules for their guidance in their intercourse with the princes. When Confucius heard of his success, he confessed how he had been led by his bad looks to misjudge him. He, with nearly all the disciples whose names follow, first had a place assigned to him in the sacrifices to Confucius in A.D. 739. The place of his tablet is the second, east, in the outer court, beyond that of the 'Assessors' and 'Wise Ones.'

14. Corresponding to the preceding, on the west, is the tablet of Fü P'ü-ch'ü, styled Tszé-t'ien (宓 [密 and 處, all = 伏] 不齊, 字子賤). He was a native of Lü, and, according to different accounts, thirty, forty, and forty-nine years younger than Confucius. He was commandant of 'Tan-fü (單父宰), and hardly needed to put forth any personal effort. Wu-mä Ch'ü had been in the same office, and had succeeded by dint of the greatest industry and toil. He asked Fü-ch'ü how he managed so easily for himself, and was answered, 'I employ men, you employ men's strength.' People pronounced Fü to be a superior man. He was also a writer, and his works are mentioned in Lü Hsin's Catalogue.

15. Next to that of Mieh ming is the tablet of Yuan Hsü, styled Tszé-sü (原憲, 字子思), a native of Sung, or, according to Ch'ang Hsuan, of Lü, and younger than Confucius by thirty-six years. He was noted for his purity and modesty, and for his

happiness in the principles of the master amid deep poverty. After the death of Confucius, he lived in obscurity in Wei. In the notes to Ana. VI. 10, I have referred to an interview which he had with Tze-kung.

16. Kung-yê Chiang [al. Chih], styled Tze-chang [al. Tso-chih] (公冶長 [al. 芝], 字子長 [al. 子之]), has his tablet next to that of Pü-ch'i. He was son-in-law to Confucius. His nativity is assigned both to Lü and to Ch'i.

17. Nan-kung Kwo, styled Tze-yung (南宮括 [al. 适 and, in the 'Narratives of the School, 緇 (Táo)], 字子春), has the place at the east next to Yuan Hsien. It is a question much debated whether he was the same with Nan-kung Ch'ang-shü, who accompanied Confucius to the court of Chau, or not. On occasion of a fire breaking out in the palace of duke Ai, while others were intent on securing the contents of the Treasury, Nan-kung directed his efforts to save the Library, and to him was owing the preservation of the copy of the Cháu Li which was in Lü and other ancient monuments.

18. Kung-hai Ai, styled Chi-t'ze [al. Chi-ch'ân] (公皙哀, 字季次 [al. 季汎]). His tablet follows that of Kung-yê. He was a native of Lü, or of Ch'i. Confucius commended him for refusing to take office with any of the Families which were encroaching on the authority of the princes of the States, and for choosing to endure the severest poverty rather than sacrifice a tittle of his principles.

19. Tsang Tien, styled Hsi (曾皙 [al. 點], 字皙). He was the father of Tsang Shün. His place in the temple is the hall 圖 Confucius's ancestors, where his tablet is the first, west.

20. Yen Wü yao, styled Lü (顏無繆, 字路). He ~~also~~ the father of Yen Hsi, younger than Confucius by six years. His sacrificial place is the first, east, in the same hall as the last.

21. Following the tablet of Nan-kung Kwo is that of Shang Chü, styled Tze-mü (商瞿, 字子木). To him, it is said, we are indebted for the preservation of the Yi-ching, which he received from Confucius. Its transmission step by step, from Chü down to the Han dynasty, is minutely set forth.

22. Next to Kung-hai Ai is the place of Kao Ch'ái, styled Tze-káo and Chi káo (高榮, 字子羔 [al. 季羔, for 羔 moreover, we find 皋, and 罍]), a native of Ch'i, according to the 'Narratives

of the School,' but of Wei, according to Sze-mā Ch'ien and Ch'ang Hsuan. He was thirty (some say forty) years younger than Confucius, dwarfish and ugly, but of great worth and ability. At one time he was criminal judge of Wei, and in the execution of his office condemned a prisoner to lose his feet. Afterwards that same man saved his life, when he was flying from the State. Confucius praised Chi'ā for being able to administer stern justice with such a spirit of benevolence as to disarm resentment.

23. Shang Chu is followed by Ch'ī-tiāo K'āi [prop. Ch'ī], styled Tze-k'āi, Tze-so, and Tze-haiū (漆雕開 [pr. 敢], 字子開, 子若, and 子脩), a native of T'āi (蔡), or, according to Ch'ang Hsian, of Lū. We only know him as a reader of the Shū-ching, and refusing to go into office.

24. Kung-po Liāo, styled Tze-ch'āu (公伯僚, 字子周). He appears in the Analects, XIV. xxxiii, slandering Tze-lū. It is doubtful whether he should have a place among the disciples.

25. Sze-mā K'ang, styled Tze-niū (司馬耕, 字子牛), follows Ch'ī-tiāo K'āi; also styled 黎耕. He was a great talker, a native of Sung, and a brother of Hwau T'āi, to escape from whom seems to have been the labour of his life.

26. The place next K'ao Ch'āi is occupied by Fan Hsi, styled Tze-chih (樊須, 字子遲), a native of Ch'ī, or, according to others, of Lū, and whose age is given as thirty-six and forty-six years younger than Confucius. When young, he distinguished himself in a military command under the Chi family.

27. Yü Zo, styled Tze-so (有若, 字子若). He was a native of Lū, and his age is stated very variously. He was noted among the disciples for his great memory and fondness for antiquity. After the death of Confucius the rest of the disciples, because of some likeness in Zo's speech to the Master, wished to render the same observances to him which they had done to Confucius, but on Ts'ang Shān's demurring to the thing, they abandoned the purpose. The tablet of Tze-so is now the sixth, east, among 'The Wise Ones,' to which place it was promoted in the third year of Ch'ien-lung of the present dynasty. This was done in compliance with a memorial from the president of one of the Boards, who said he was moved by a dream to make the request. We may suppose that his real motives were—a wish to do justice to the merits of Tze-so, and to restore the symmetry of the tablets in the 'Hall of the

Great and Complete One,' which had been disturbed by the introduction of the tablet of Ch'ü Hsi in the preceding reign.

28. Kung-hai Ch'ih, styled Tze-hwá (公西赤, 字子華), a native of Lû, younger than Confucius by forty-two years, whose place is the fourth, west, in the outer court. He was noted for his knowledge of ceremonies, and the other disciples devolved on him all the arrangements about the funeral of the Master.

29. Wü-má Shih (or Ch'ü), styled Tze-Ch'ü (巫馬施 [al. 期], 字子期 [al. 子旗]), a native of Ch'án, or, according to Ch'ang Hsuan, of Lû, thirty years younger than Confucius. His tablet is on the east, next to that of Sze-má Kang. It is related that on one occasion, when Confucius was about to set out with a company of the disciples on a walk or journey he told them to take umbrellas. They met with a heavy shower, and Wü-má asked him, saying, 'There were no clouds in the morning; but after the sun had risen, you told us to take umbrellas. How did you know that it would rain?' Confucius said, 'The moon last evening was in the constellation Pi, and is it not said in the Shih-ching, "When the moon is in Pi, there will be heavy rain?" It was thus I knew it.'

30. Liang Chan (al. Li), styled Sh'ü-yü (梁鱣 [al. 鯉] 字叔魚), occupies the eighth place, west among the tablets of the outer court. He was a man of Ch'ü, and his age is stated as twenty-nine and thirty-nine years younger than Confucius. The following story is told in connexion with him—When he was thirty, being disappointed that he had no son, he was minded to put away his wife. 'Do not do so,' said Shang Ch'ü to him. 'I was thirty-eight before I had a son, and my mother was then about to take another wife for me, when the Master proposed sending me to Ch'ü. My mother was unwilling that I should go, but Confucius said, "Don't be anxious. Ch'ü will have five sons after he is forty." It has turned out so, and I apprehend it is your fault, and not your wife's, that you have no son yet.' Chan took this advice, and in the second year after, he had a son.

31. Yen Hsiang (al. Hsin, Lü, and Wei), styled Tze-lü (顏幸 [al. 辛, 柳, and 章], 字子柳), occupies the place, east, after Wü-má Shih. He was a native of Lû, and forty-six years younger than Confucius.

32. Liang Chan is followed on the west by Zan Zü, styled Tze-lü (冉縚 [al. 縚] 字子曾 [al. 子曾]), (冉縚 [al. 縚] 字子曾 [al. 子曾])

and 子魚]), a native of Lû, and fifty years younger than Confucius.

33. Yen Hsing is followed on the east by Ts'ao Hui, styled Tze-hsin (曹邴, 字子循), a native of Ts'û, fifty years younger than Confucius.

34. Next on the west is Po Ch'ien, styled Tze-hsi, or, in the current copies of the 'Narratives of the School,' Tze-ch'ên (伯虔, 字子皙 [al. 子析] or 子楷), a native of Lû, fifty years younger than Confucius.

35. Following Tze-hsin is Kung-sun Lung [al. Ch'ung], styled Tze-shih (公孫龍 [al. 龍], 字子石), whose birth is assigned by different writers to Wei, Ch'û, and Ch'ao (趙). He was fifty-three years younger than Confucius. We have the following account:—Tze-kung asked Tze-shih, saying, "Have you not learned the Book of Poetry?" Tze-shih replied, "What leisure have I to do so? My parents require me to be filial; my brothers require me to be submissive; and my friends require me to be sincere. What leisure have I for anything else?" "Come to my Master," said Tze-kung, "and learn of him."

Sze-mâ Ch'ien here observes — 'Of the thirty-five disciples which precede, we have some details. Their age and other particulars are found in the Books and Records. It is not so, however, in regard to the fifty-two which follow.'

36. Zan Chi, styled Tze-ch'ân [al. Ch'î-ch'ân and Tze-tâ] (冉季, 字子產 [al. 季產 and 子達]), a native of Lû, whose place is the 11th, west, next to Po Ch'ien.

37. Kung-tsû Kâu-tze or simply Tze, styled Tze-chih (公祖句茲 [or simply 茲], 字子之), a native of Lû. His tablet is the 23rd, east, in the outer court.

38. Ch'iu Tzu, styled Tze-nan (秦祖, 字子南), a native of Ch'iu. His tablet precedes that of the last, two places.

39. Ch'î-t'iao Ch'ih, styled Tze-hen (漆雕哆 [al. 侈], 字子飲), a native of Lû. His tablet is the 13th, west.

40. Yen K'ao, styled Tze-ch'iao (顏高, 字子驥). According to the 'Narratives of the School,' he was the same as Yen K'o (刻, or 尅), who drove the carriage when Confucius rode in Wei after the duke and Nan-tze. But this seems doubtful. Other

authorities make his name Ch'ün (產), and style him Tze-tsing (子精). His tablet is the 13th, east.

41. Ch'ü-t'iao T'ü-fü [al. Tsung], styled Tze-yü, Tze-ch'ü and Tze-wan (漆雕徒父 [al. 從], 字子有 or 子友 [al. 子期 and 子文]), a native of Lü, whose tablet precedes that of Ch'ü-t'iao Ch'ih.

42. Zang Sze-ch'ih, styled Tze-t'ü, or Tze-ts'ung (壤 [al. 穰] 赤, 字子徒 [al. 子從]), a native of Ch'iu. Some consider Zang-sze (壤穰) to be a double surname. His tablet comes after that of No. 40.

43. Shang Ch'ü, styled Tze-chi and Tze-hsiü (商澤, 字子季 [al. 子秀]), a native of Lü. His tablet is immediately after that of Pan Hui, No. 26.

44. Shih Tao [al. Chih and Tze]-shü, styled Tze-ming (石作 [al. 之 and 子], 蜀, 字子明). Some take Shih-tao (石作) as a double surname. His tablet follows that of No. 42.

45. Zan P'ü-ch'ü, styled Hsuan (任不齊, 字選), a native of Ch'ü, whose tablet is next to that of No. 38.

46. Kung-liang Zü, styled Tze-ch'ang (公良孺 [al. 儒], 字子正), a native of Ch'iu, follows the preceding in the temple. The 'Sacrificial Canon' says:—'Tze-ch'ang was a man of worth and bravery. When Confucius was surrounded and stopped in P'ü, Tze-ch'ang fought so desperately, that the people of P'ü were afraid, and let the Master go, on his swearing that he would not proceed to Wei.'

47. Hsü [al. Shih] Ch'ü [al. Chien], styled Tze-h [al. Li-chih] (后 [al. 石] 處 [al. 虔], 字子里 [al. 里之]), a native of Ch'ü, having his tablet the 17th, east.

48. Ch'ün Zan, styled K'ü (秦冉, 字開), a native of Ts'ü. He is not given in the list of the 'Narratives of the School,' and on this account his tablet was put out of the temple in the ninth year of Ch'ü-tsang. It was restored, however, in the second year of Yung-ch'ang, A.D. 1724, and is the 33rd, east, in the outer court.

49. Kung-hsiü Sh'ü, styled Sh'ang [and Tze-shang] (公夏首 [al. 守], 字乘 [and 子乘]), a native of Lü, whose tablet is next to that of No. 44.

50. Hsi Yung-t'ien [or simply Tien], styled Tze-hü [al. Tze-

chieh and Tse-ch'ieh] (系春猷 [or 黜], 字子皙 [al. 子偕 and 子皙]), a native of Wei, having his tablet the 18th, east.

51. Kung Chien-ting [al. Kung Yü], styled Tze-chung (公肩 [al. 堅] 定 [al. 公有], 字子仲 [al. 中 and 忠]). His nativity is assigned to Lû, to Wei, and to Ts'in (晉). He follows No. 46.

52. Yen Tsü [al. Hsiang] styled Hsiang and Tze-hsiang (顏祖 [al. 相], 字襄, and 子襄), a native of Lû, with his tablet following that of No. 50.

53. Chiao Tan [al. Wü], styled Tse-k'ia (焦單 [al. 卽], 字子家), a native of Lû. His place is next to that of No. 51.

54. Chü [al. K'ü] Tang-ch'iang [and simply Tsing], styled Tze-ch'iang [al. Tse-chieh and Tze-ming] (句 [al. 勾 and 鉤] 井疆 [and simply 井], 字子疆 [al. 子界 and 子孟]), a native of Wei, following No. 52.

55. Han [al. Tsü] fû Hsi, styled Tze-hsi [al. Tze-so and Tze-so] (罕 [al. 宰] 父黑, 字子黑 [al. 子素 and 子素]), a native of Lû, whose tablet is next to that of No. 53.

56. Ch'in Shang, styled Tze-p'ei [al. Pei-tze and Pü-tze] (秦商, 字子丕 [al. 丕茲 and 不茲]), a native of Lû, or, according to Chang Hsuan, of Ch'ü. He was forty years younger than Confucius. One authority, however, says he was only four years younger, and that his father and Confucius's father were both celebrated for their strength. His tablet is the 12th, east.

57. Shin Tang, styled Cháu (申黨字周). In the 'Narratives of the School' there is a Shin Chü, styled Tze-cháu (申續, 字子周). The name is given by others as Tang (堂 and 備) and Tsü (續), with the designation Tze-tsü (子續). These are probably the same person mentioned in the Analects as Shin Ch'ang (申枋). Prior to the Ming dynasty they were sacrificed to as two, but in A. D. 1530, the name Tang was expunged from the sacrificial list, and only that of Ch'ang left. His tablet is the 31st, east.

58. Yen Chih-p'ü, styled Tse-shü [or simply Shü] (顏之僕, 字子叔 [or simply 叔]), a native of Lû, who occupies the 29th place, east.

59. Yung Chü, styled Tse-chü [al. Tse-yen] (榮旂 [or 祈], 字子旗 or 子祺 [al. 子願]), a native of Lû, whose tablet is the 20th, west.

60. Hsueh Ch'ing, styled Tze-ch'í [al. Tze-hung] (縣成, 字子祺 [al. 子橫]), a native of Lû. His place is the 22nd, east.

61. Tso Zan-ying [or simply Ying], styled Hsing and Tze-hung (左人郢 [or simply 郢], 字行 and 子行), a native of Lû. His tablet follows that of No. 59.

62. Yen Chi, styled An [al. Tze-ao] (燕假 [or 級], 字思 [al. 子思]), a native of Ch'ín. His tablet is the 24th, east.

63. Ch'ang Kwo, styled Tze-t'ü (郕國, 字子徒), a native of Lû. This is understood to be the same with the Hsueh Pang, styled Tze-ts'ung (薛邦, 字子從), of the 'Narratives of the School.' His tablet follows No. 61.

64. Ch'ín Fei, styled Tze-chih (秦非, 字子之), a native of Lû, having his tablet the 31st, west.

65. Shih Chih-ch'ang, styled Tze-hung [al. ch'ang] (施之常, 字子恆 [al. 常]), a native of Lû. His tablet is the 30th, east.

66. Yen K'wai, styled Tze-shang (顏喈, 字子聲), a native of Lû. His tablet is the next to that of No. 64.

67. P'ü Shü-shang, styled Tze-ch'ü (步叔乘 [in the 'Narratives of the School' we have an old form of 乘], 字子車), a native of Ch'í. Sometimes for P'ü (步) we find Shü (少). His tablet is the 30th, west.

68. Yuan Kang, styled Tze-ch'í (原亢, 字子籍), a native of Lû. Sze-má Ch'ien calls him Yüan Kang-ch'í, not mentioning any designation. The 'Narratives of the School' makes him Yuan Kang (抗), styled Ch'í. His tablet is the 23rd, west.

69. Yo K'o [al. Hsin], styled Tze-shang (樂欬 [al. 欣], 字子聲), a native of Lû. His tablet is the 25th, east.

70. Lien Chieh, styled Yung and Tze-yung [al. Tze-ts'ao] (廉潔 字庸 and 子庸 [al. 子曹]), a native of Wei, or of Ch'í. His tablet is next to that of No. 68.

71. Shü-chung Hsi [al. K'wai], styled Tze-ch'í (叔仲會 [al. 喈], 字子期), a native of Lû, or, according to Ch'ang Hsian, of Tsín. He was younger than Confucius by fifty-four years. It is said that he and another youth, called Kung Hsian (孔蒧), attended by turns with their pencils, and acted as amanuenses to the sage, and when Mang Wü-po expressed a doubt of their competency, Confucius declared his satisfaction with them. He follows Lien Chieh in the temple.

72. Yen Ho, styled Zuo (顏何, 字子用), a native of Lû. The present copies of the 'Narratives of the School' do not contain this name, and in A. D. 1588 Zuo was displaced from his place in the temple. His tablet, however, has been restored during the present dynasty. It is the 33rd, west.

73. Ti Hsi, styled Chô [cf. Tze-chô and Chô-chih] (狄黑, 字哲 [cf. 子哲 and 哲之]), a native of Wei, or of Lû. His tablet is the 26th, east.

74. Kwei [cf. Pang] Sun, styled Tze-hen [cf. Tze-yin] (邾 [cf. 邦] 異, 字子猷 [cf. 子猷]), a native of Lû. His tablet is the 27th, west.

75. K'ung Chung, styled Tze-mieh (孔忠, 字子蔑). This was the son, it is said, of Confucius's elder brother, the cripple Máng-p'î. His tablet is next to that of No. 73. His sacrificial title is 'The ancient Worthy, the philosopher Mich.'

76. Kung-hsi Yu-sû [cf. Yu], styled Tze-shang (公西與如 [cf. 與], 字子士), a native of Lû. His place is the 26th, west.

77. Kung-hsi Tien, styled Tze-shang (公西蒧 [or 黜], 字子士 [cf. 子尙]), a native of Lû. His tablet is the 28th, east.

78. Ch'in Chong [cf. Liao], styled Tze-k'ai (琴張 [cf. 牢], 字子開), a native of Wei. His tablet is the 29th, west.

79. Ch'ân Kang, styled Tze-k'ang [cf. Tze-ch'iu] (陳亢, 字子亢 [cf. 子禽]), a native of Ch'ân. See notes on Ana. I x.

80. Hsien Tan [cf. Tan fû and Fang], styled Tze-hsiang (縣宣 [cf. 宣父 and 豐], 字子象), a native of Lû. Some suppose that this is the same as No. 53. The advisers of the present dynasty in such matters, however, have considered them to be different, and in 1724 a tablet was assigned to Hsien Tan, the 34th, west.

The three preceding names are given in the 'Narratives of the School.'

The research of scholars has added about twenty others.

81. Lin Fang, styled Tze-ch'iu (林放, 字子邱), a native of Lû. The only thing known of him is from the Ana. III, iv. His tablet was displaced under the Ming, but has been restored by the present dynasty. It is the first, west.

82. Chu Yuan, styled P'o-yu (蘧瑗, 字伯玉), an officer of Wei, and, as appears from the Analects and Mencius, an intimate

friend of Confucius. Still his tablet has shared the same changes as that of Lin Yang. It is now the first, east.

83 and 84. Shān Ch'ang (申枨) and Shān Tang (申堂). See No. 57.

85. Mō P'ī (牧皮), mentioned by Mencius, VII. PL. II. xxxvii. 4. His entrance into the temple has been under the present dynasty. His tablet is the 34th, east.

86. Tao Ch'ū-ming or Tao-ch'ū Ming (左丘明) has the 32nd place, east. His title was fixed in A. D. 1530 to be—'The Ancient Scholar,' but in 1642 it was raised to that of 'Ancient Worthby.' To him we owe the most distinguished of the annotated editions of the Ch'un Ch'ū. But whether he really was a disciple of Confucius, and in personal communication with him, is much debated.

The above are the only names and surnames of those of the disciples who now share in the sacrifices to the sage. Those who wish to exhaust the subject, mention in addition, on the authority of Tao Ch'ū-ming, Chung-sun Ho-chū (仲孫何忌), a son of Māng Hsi (see p. 63), and Chung-sun Shwo (仲孫說), also a son of Māng Hsi, supposed by many to be the same with No. 17; Zū Pei (鄒悲), mentioned in the Analects, XVII. xx, and in the Li Chi, XVIII. Sect. II. n. 22; Kung-wang Chih-ch'ū (公西赤) and Hsi Tion (序點), mentioned in the Li Chi, XLIII. 7; Pin-wān Chū (賓牟賈), mentioned in the Li Chi, XVII. n. 16; Kung Huan (孔旋) and Hsi Shū-lan (惠叔蘭), on the authority of the 'Narratives of the School,' Ch'ang Chū (常季), mentioned by Chwang-tzsu; Chū Yu (鞠語), mentioned by Yau-tzu (晏子); Lien Yu (廉隅) and Lū Chun (魯峻), on the authority of 文翁石室; and finally Tze-fū Ho (子服何), the Tzu-fū Chung-po (子服景伯) of the Analects, XIV. xxxviii.

CHAPTER VI.

LIST OF THE PRINCIPAL WORKS WHICH HAVE BEEN
CONSULTED IN THE PREPARATION OF THIS VOLUME.

SECTION I.

CHINESE WORKS, WITH BRIEF NOTICES.

十三經註疏. 'The Thirteen Ching, with Commentary and Explanations.' This is the great repertory of ancient lore upon the Classics. On the Analects, it contains the 'Collection of Explanations of the Lun Yu,' by Ho Yen and others (see p. 19), and 'The Correct Meaning,' or Paraphrase of Hsing Ping (see p. 20). On the Great Learning and the Doctrine of the Mean, it contains the comments and glosses of Ch'ang Hsuan, and of K'ung Ying-t'â (孔穎達) of the Tang dynasty.

新刻批點四書眼本. 'A new edition of the Four Books, Punctuated and Annotated, for Reading.' This work was published in the seventh year of T'ao-kwang (1827) by a K'ao Lin (高琳). It is the finest edition of the Four Books which I have seen, in point of typographical execution. It is indeed a volume for reading. It contains the ordinary 'Collected Comments' of Ch'ü Hsi on the Analects, and his 'Chapters and Sentences' of the Great Learning and Doctrine of the Mean. The editor's own notes are at the top and bottom of the page, in rubric.

四書朱子本義圖參. 'The Proper Meaning of the Four Books as determined by Ch'ü Hsi, Compared with, and Illustrated from, other Commentators.' This is a most voluminous work, published in the tenth year of Ch'ien-lung, A.D. 1745, by Wang P'ü-ch'ing (王步青), a member of the Han-hu College. On the Great Learning and the Doctrine of the Mean, the 'Queries' (或問) addressed to Ch'ü Hsi and his replies are given in the same text as the standard commentary.

四書經註集證. 'The Four Books, Text and Commentary, with Proofs and Illustrations.' The copy of this Work which I have was edited by a Wang Ting-oh (汪廷機), in the third

year of Ch'ia-ch'ing, A. D. 1798. It may be called a commentary on the commentary. The research in all matters of Geography, History, Biography, Natural History, &c., is immense.

四書講義輯要. 'A Collection of the most important Comments of Scholars on the Four Books.' By Li P'ei-hsin (李沛霖), published in the fifty-seventh Kang-hsi year, A. D. 1718. This Work is about as voluminous as the 解義, but on a different plan. Every chapter is preceded by a critical discussion of its general meaning, and the logical connexion of its several paragraphs. This is followed by the text, and Ch'ü Hsi's standard commentary. We have then a paraphrase, full and generally perspicuous. Next, there is a selection of approved comments, from a great variety of authors; and finally, the reader finds a number of critical remarks and ingenious views, differing often from the common interpretation, which are submitted for his examination.

四書翼註論文. 'A Supplemental Commentary, and Literary Discussions, on the Four Books.' By Chang Ch'ün-t'ao (cf. T'iao) (張甄陶 [cf. 惕菴]), a member of the Han-hin college, in the early part, apparently, of the reign of Ch'ien-lung. The work is on a peculiar plan. The reader is supposed to be acquainted with Ch'ü Hsi's commentary, which is not given; but the author generally supports his views, and defends them against the criticisms of some of the early scholars of this dynasty. His own exhortations are of the nature of essays more than of commentary. It is a book for the student who is somewhat advanced, rather than for the learner. I have often perused it with interest and advantage.

四書選註合編. 'The Four Books, according to the Commentary, with Paraphrase.' Published in the eighth year of Yung Ch'ing, A. D. 1730, by Wang Fô [cf. K'eh-fô] (翁復 [cf. 克夫]). Every page is divided into two parts. Below, we have the text and Ch'ü Hsi's commentary. Above, we have an analysis of every chapter, followed by a paraphrase of the several paragraphs. To the paraphrase of each paragraph are subjoined critical notes, digested from a great variety of scholars, but without the mention of their names. A list of 116 is given who are thus laid under contribution. In addition, there are maps and illustrative figures at the commencement; and to each Book there are prefixed biographical notices, explanations of peculiar allusions, &c.

新增四書補註附考備旨. 'The Four Books, with a

Complete Digest of Supplements to the Commentary, and additional Suggestions. A new edition, with Additions.' By Tā Ting-chi (杜定基). Published A. D. 1779. The original of this Work was by Tāng Lin (鄧林), a scholar of the Ming dynasty. It is perhaps the best of all editions of the Four Books for a learner. Each page is divided into three parts. Below, is the text divided into sentences and members of sentences, which are followed by short glosses. The text is followed by the usual commentary, and that by a paraphrase, to which are subjoined the Supplements and Suggestions. The middle division contains a critical analysis of the chapters and paragraphs, and above, there are the necessary biographical and other notes.

四書味根錄. 'The Four Books, with the Relish of the Radical Meaning.' This is a new Work, published in 1852. It is the production of Chun Ch'ang, styled Chi'ü-t'an (金潑, 字秋潭), an officer and scholar, who, returning, apparently to Canton province, from the North in 1836, occupied his retirement with reviewing his literary studies of former years, and employed his sons to transcribe his notes. The writer is fully up in all the commentaries on the Classics, and pays particular attention to the labours of the scholars of the present dynasty. To the Analects, for instance, there is prefixed Chiang Yung's History of Confucius, with criticisms on it by the author himself. Each chapter is preceded by a critical analysis. Then follows the text with the standard commentary, carefully divided into sentences, often with glosses, original and selected, between them. To the commentary there succeeds a paraphrase, which is not copied by the author from those of his predecessors. After the paraphrase we have Explanations (解). The book is beautifully printed, and in small type, so that it is really a *multum in parvo*, with considerable freshness.

日講四書義解. 'A Paraphrase for Daily Lessons, Explaining the Meaning of the Four Books.' This work was produced in 1677, by a department of the members of the Han-lin college, in obedience to an imperial rescript. The paraphrase is full, perspicuous, and elegant.

御製周易折中; 書經傳說彙纂; 詩經傳說彙纂; 禮記義疏; 春秋傳說彙纂. These works form together a superb edition of the Five Ching, published by imperial authority

in the K'ang-hsi and Yung-ch'ing reigns. They contain the standard views (傳), various opinions (說), critical decisions of the editors (纂), prolegomena, plates or cuts, and other apparatus for the student.

毛西河先生全集, 'The Collected Writings of Mao Hsi-ho.' See prolegomena, p. 20. The voluminousness of his Writings is understated there. Of 經集, or Writings on the Classics, there are 236 sections, while his 文集, or other literary compositions, amount to 257 sections. His treatises on the Great Learning and the Doctrine of the Mean have been especially helpful to me. He is a great opponent of Ch'ü Hsi, and would be a much more effective one, if he possessed the same grace of style as that 'prince of literature.'

四書拓餘說, 'A Collection of Supplemental Observations on the Four Books.' The preface of the author, Ts'ao Chün-shing (曹之升), is dated in 1795, the last year of the reign of Ch'ien-lung. The work contains what we may call prolegomena on each of the Four Books, and then excursions on the most difficult and disputed passages. The tone is moderate, and the learning displayed extensive and solid. The views of Ch'ü Hsi are frequently well defended from the assaults of Mao Hsi-ho. I have found the Work very instructive.

鄭黨圖考, 'On the Tenth Book of the Analects, with Plates.' This Work was published by the author, Chuang Yung (莊永), in the twenty-first Ch'ien-lung year, A.D. 1761, when he was seventy-six years old. It is devoted to the illustration of the above portion of the Analects, and is divided into ten sections, the first of which consists of woodcuts and tables. The second contains the Life of Confucius, of which I have largely availed myself in the preceding chapter. The whole is a remarkable specimen of the minute care with which Chinese scholars have illustrated the Classical Books.

四書釋地, 四書釋地續, 四書釋地又續, 四書釋地三續. We may call these volumes—'The Topography of the Four Books, with three Supplementa.' The Author's name is Yen Zō-chu (閻若璩). The first volume was published in 1698, and the second in 1700. I have not been able to find the dates of publication of the other two, in which there is more biographical and general matter than topographical. The author apologises for the inappropriateness of their titles by saying that he could not

help calling them Supplements to the Topography, which was his 'first love.'

皇清經解, 'Explanations of the Classics, under the Imperial Ts'ing Dynasty' See above, p. 20. The Work, however, was not published, as I have there supposed, by imperial authority, but under the superintendence, and at the expense (aided by other officers), of Yuan Yuan (阮元), Governor-general of Kwang-tung and Kwang-hai, in the ninth year of the last reign, 1829. The publication of so extensive a Work shows a public spirit and zeal for literature among the high officers of China, which should keep foreigners from thinking meanly of them.

孔子家語, 'Sayings of the Confucian Family.' Family is to be taken in the sense of Sect or School. In Liú Hain's Catalogue, in the subdivision devoted to the Iain Yü, we find the entry — 'Sayings of the Confucian Family, twenty-seven Books,' with a note by Yen Sze-kü of the Tang dynasty, 'Not the existing Work called the Family Sayings.' The original Work was among the treasures found in the wall of Confucius's old house, and was deciphered and edited by Kung An-kwo. The present Work is by Wang Sû of the Wei (魏) dynasty, grounded professedly on the older one, the blocks of which had suffered great dilapidation during the intervening centuries. It is allowed also, that, since Sû's time, the Work has suffered more than any of the acknowledged Classics. Yet it is a very valuable fragment of antiquity, and it would be worth while to incorporate it with the Analecta. My copy is the edition of Li Yung (李榕), published in 1780. I have generally called the Work 'Narratives of the School.'

聖廟祀典圖考, 'Sacrificial Canon of the Sage's Temples, with Plates.' This Work, published in 1826, by Kû Yuan, styled Hsuan-chün (顧元, 字湘舟), is a very painstaking account of all the names sacrificed to in the temples of Confucius, the dates of their attaining to that honour, &c. There are appended to it Memoirs of Confucius and Mencius, which are not of so much value.

十子全書, 'The Complete Works of the Ten Tsa.' See Morrison's Dictionary, under the character 子. I have only had occasion, in connexion with this Work, to refer to the writings of Chwang tze (莊子) and Lieh-tze (列子). My copy is an edition of 1804.

歷代名賢列女氏姓譜, 'A Cyclopaedia of Surnames, or Biographical Dictionary, of the Famous Men and Virtuous Women of the Successive Dynasties.' This is a very notable work of its class, published in 1793, by 蕭智漢, and extending through 157 chapters or Books.

文獻通考, 'General Examination of Records and Scholars.' This astonishing Work, which cost its author, Mä Twan-lin (馬端臨), twenty years' labour, was first published in 1321. Bémusat says—'This excellent Work is a library in itself, and if Chinese literature possessed no other, the language would be worth learning for the sake of reading this alone.' It does indeed display all but incredible research into every subject connected with the Government, History, Literature, Religion, &c., of the empire of China. The author's researches are digested in 348 Books. I have had occasion to consult principally those on the Literary Monuments, embraced in seventy six Books, from the 174th to the 249th.

朱彝尊經義考, 'An Examination of the Commentaries on the Classics, by Chü I-tsun. The author was a member of the Han-lin college, and the work was first published with an imperial preface by the Ch'ien-lung emperor. It is an exhaustive work on the literature of the Chinese, in 300 chapters or Books.

續文獻通考, 'A Continuation of the General Examination of Records and Scholars.' This Work, which is in 254 Books, and nearly as extensive as the former, was the production of Wang Qi (王圻), who dates his preface in 1586, the fourteenth year of Wan-li, the style of the reign of the fourteenth emperor of the Ming dynasty. Wang Qi brings down the Work of his predecessor to his own times. He also frequently goes over the same ground, and puts things in a clearer light. I have found this to be the case in the chapters on the classical and other Books.

二十四史, 'The Twenty-four Histories.' These are the imperially-authorized records of the empire, commencing with the 'Historical Records, the work of Sse-mä Ch'ien, and ending with the History of the Ming dynasty, which appeared in 1742, the result of the joint labours of 145 officers and scholars of the present dynasty. The extent of the collection may be understood from this, that my copy, bound in English fashion, makes sixty three volumes, each one larger than this. No nation has a history so thoroughly digested, and on the whole it is trustworthy. In pre-

paring this volume, my necessities have been confined mostly to the Works of Sze-mâ Chien, and his successor, Pan Kû (班固), the Historian of the first Han dynasty.

歷代統記表, 'The Annals of the Nation.' Published by imperial authority in 1803, the eighth year of Ch'ia-ch'ing. This Work is invaluable to a student, being, indeed, a collection of chronological tables, where every year, from the rise of the Ch'au dynasty, B.C. 1121 has a distinct column to itself, in which, in different compartments, the most important events are noted. Beyond that date, it ascends to nearly the commencement of the cycles in the sixty-first year of Hwang ti, giving—not every year, but the years of which anything has been mentioned in history. From Hwang ti also, it ascends through the dateless ages up to Pan-kû, the first of mortal sovereigns.

歷代疆域表, 'The Boundaries of the Nation in the successive Dynasties.' This Work by the same author, and published in 1817, does for the boundaries of the empire the same service which the preceding renders to its chronology.

歷代沿革表, 'The Topography of the Nation in the successive Dynasties.' Another Work by the same author, and of the same date as the preceding.

The Dictionaries chiefly consulted have been.—

The well-known *Shwo Wên* (說文解字), by Hsu Shân, styled Shû-chung (許慎, 字叔重) published in A.D. 100, with the supplement (繫傳) by Hsu Chieh (徐鉉), of the southern Tang dynasty. The characters are arranged in the *Shwo Wên* under 540 keys or radicals, as they are unfortunately termed.

The *Lü Shû Kû* (六書故), by Tai Tung, styled Chung-tâ (戴侗, 字仲達), of our thirteenth century. The characters are arranged in it, somewhat after the fashion of the *H Yâ* (p. 2), under six general divisions, which again are subdivided, according to the affinity of subjects, into various categories.

The *Tze Hoi* (字彙), which appeared in the Wan-li (萬曆) reign of the Ming dynasty (1573-1619). The 540 radicals of the *Shwo Wên* were reduced in this to 214, at which number they have since continued.

The *K'ang-hsi Tze Tien* (康熙字典), or *K'ang-hsi Dictionary*, prepared by order of the great K'ang-hsi emperor in 1716. This

is the most common and complete of all Chinese dictionaries for common use.

The *I Wai Pi Lan* (藝文備覽), 'A Complete Exhibition of all the Authorized Characters,' published in 1787 'furnishing,' says Dr Williams, 'good definitions of all the common characters, whose ancient forms are explained.'

The *Pei Wan Yun Fu* (佩文韻府), generally known among foreigners as 'The Kang-hsi Thesaurus.' It was undertaken by an imperial order, and published in 1711, being probably, as Wylie says, 'the most extensive work of a lexicographical character ever produced.' It does for the phraseology of Chinese literature all, and more than all, that the Kang-hsi dictionary does for the individual characters. The arrangement of the characters is according to their tones and final sounds. My copy of it, with a supplement published about ten years later, is in sixty five large volumes, with much more letter-press in it than the edition of the *Dynastic Historians* mentioned on p. 133.

The *Ching Tsi T'wan K'ü, jing Fu Wei* (經籍纂詁并補遺), 'A Digest of the Meanings in the Classical and other Books, with Supplement,' by, or rather under the superintendence of, Yuan Yuan (p. 132). This has often been found useful. It is arranged according to the tones and rhymes like the characters in the *Thesaurus*.

SECTION II.

TRANSLATIONS AND OTHER WORKS.

CONFUCIUS SINARUM PHILOSOPHUS : sive Scientia Sinensis Latine Exposita. Studio et opera Prosperi Intorcetta, Christiani Hardtich, Francisci Rougemont, Philippi Couplet, Patrum Societatis Jesu. Jussu Ludovici Magni. Parisiis, 1837.

THE WORKS OF CONFUCIUS ; containing the Original Text, with a Translation. Vol. I. By J. Marshman. Serampore, 1809. This is only a fragment of 'The Works of Confucius.'

THE FOUR BOOKS : Translated into English, by Rev. David Collie, of the London Missionary Society. Malacca, 1828.

L'INVARIABLE MILIEU ; Ouvrage Moral de Tseu-see, en Chinois et en Mandchou, avec une Version littérale Latine, une Traduction Française, &c. &c. Par M. Abel-Rémusat. A Paris, 1817.

LE TA HIO, OU LA GRANDE ETUDE : Traduit en Français, avec une Version Latine, &c. Par G. Pauthier. Paris, 1837.

Y KING, *Antiquissimus Sinarum Liber*, quem ex Latina Interpretatione P. Regis, aliorumque ex Soc. Jesu PP. edidit Julius Moht. Stuttgartæ et Tubingæ, 1839.

MEMOIRES concernant L'Histoire, Les Sciences, Les Arts, Les Mœurs, Les Usages, &c., des Chinois. Par les Missionnaires de Pékin. A Paris, 1776-1814.

HISTOIRE GÉNÉRALE DE LA CHINE; ou Annales de cet Empire Traduites du Tong-Kien-Kang-Mou Par le feu Père Joseph-Anne-Marie de Moyriac de Mailla, Jésuite François, Missionnaire à Pékin. A Paris, 1776-1785.

NOTITIA LINGUÆ SINICÆ. Auctore P. Premare. Mulhousi cura Academiæ Anglo-Sinensis, 1831.

THE CHINESE REPOSITORY. Canton, China, 20 vols., 1812-1851.

DICTIONNAIRE DES NOMS, Anciens et Modernes, des Villes et Arrondissements de Premier, Deuxième, et Troisième ordre, compris dans L'Empire Chinois, &c. Par Edouard Biot, Membre du Conseil de la Société Asiatique. Paris, 1842.

THE CHINESE. By John Francis Davis, Esq., F.R.S., &c. In two volumes. London, 1836.

CHINA its State and Prospects. By W. H. Medhurst, D.D., of the London Missionary Society. London, 1838.

L'UNIVERS. Histoire et Description des tous les Peuples. Chine, Par M. G. Pauthier. Paris, 1838.

HISTORY OF CHINA, from the earliest Records to the Treaty with Great Britain in 1842. By Thomas Thornton, Esq., Member of the Royal Asiatic Society. In two volumes. London, 1844.

THE MIDDLE KINGDOM. A Survey of the Geography, Government, Education, Social Life, Arts, Religion, &c., of the Chinese Empire. By S. Wells Williams, LL.D. In two volumes. New York and London, 1848. The Second Edition, Revised, 1883.

THE RELIGIOUS CONDITION OF THE CHINESE. By Rev. Joseph Edkins, B.A., of the London Missionary Society. London, 1859.

CHRIST AND OTHER MASTERS. By Charles Hardwick, M.A., Christian Advocate in the University of Cambridge. Part III. Religions of China, America, and Oceania. Cambridge, 1858.

INTRODUCTION TO THE STUDY OF CHINESE CHARACTERS. By J. Edkins, D.D. London, 1876.

THE STRUCTURE OF CHINESE CHARACTERS, under 300 Primary Forms. By John Chalmers, M.A., LL.D. Aberdeen, 1882.

CONFUCIAN ANALECTS.

BOOK I. HS10 A.

論語
學而第一
子曰學而
時習之不亦
說乎有朋自
遠方來不亦
樂乎人不知
而不愠不亦
君子乎

CHAPTER I : The Master said : 'Is it not pleasant to learn with a constant perseverance and application?'

2. 'Is it not delightful to have friends coming from distant quarters?'

3. Is he not a man of complete virtue, who feels no discomposure though men may take no note of him?

[illegible]

Discussed buy-ups or "biggest
discussions" **論語上疏解經**

序 I have enjoyed the work I when all American
books, and having never demonstrated of the quantity
than any other nation I hold thank of

HAARLEM DE VRIJESCHOOL 學而第

The two first chapters in the book, after the introductory 'The Master and the Disciple' as its heading. This is peculiar to the custom of the Jews, who name every book in the Bible from the first word in them. 第 一, 'The

from the first word in them. And, first, that a of the twenty four chapters of the whole work is with the 1-2-3-4-5-6-7-8-9-10-11-12-13-14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100-101-102-103-104-105-106-107-108-109-110-111-112-113-114-115-116-117-118-119-120-121-122-123-124-125-126-127-128-129-130-131-132-133-134-135-136-137-138-139-140-141-142-143-144-145-146-147-148-149-150-151-152-153-154-155-156-157-158-159-160-161-162-163-164-165-166-167-168-169-170-171-172-173-174-175-176-177-178-179-180-181-182-183-184-185-186-187-188-189-190-191-192-193-194-195-196-197-198-199-200-201-202-203-204-205-206-207-208-209-210-211-212-213-214-215-216-217-218-219-220-221-222-223-224-225-226-227-228-229-230-231-232-233-234-235-236-237-238-239-240-241-242-243-244-245-246-247-248-249-250-251-252-253-254-255-256-257-258-259-260-261-262-263-264-265-266-267-268-269-270-271-272-273-274-275-276-277-278-279-280-281-282-283-284-285-286-287-288-289-290-291-292-293-294-295-296-297-298-299-300-301-302-303-304-305-306-307-308-309-310-311-312-313-314-315-316-317-318-319-320-321-322-323-324-325-326-327-328-329-330-331-332-333-334-335-336-337-338-339-340-341-342-343-344-345-346-347-348-349-350-351-352-353-354-355-356-357-358-359-360-361-362-363-364-365-366-367-368-369-370-371-372-373-374-375-376-377-378-379-380-381-382-383-384-385-386-387-388-389-390-391-392-393-394-395-396-397-398-399-400-401-402-403-404-405-406-407-408-409-410-411-412-413-414-415-416-417-418-419-420-421-422-423-424-425-426-427-428-429-430-431-432-433-434-435-436-437-438-439-440-441-442-443-444-445-446-447-448-449-450-451-452-453-454-455-456-457-458-459-460-461-462-463-464-465-466-467-468-469-470-471-472-473-474-475-476-477-478-479-480-481-482-483-484-485-486-487-488-489-490-491-492-493-494-495-496-497-498-499-500-501-502-503-504-505-506-507-508-509-510-511-512-513-514-515-516-517-518-519-520-521-522-523-524-525-526-527-528-529-530-531-532-533-534-535-536-537-538-539-540-541-542-543-544-545-546-547-548-549-550-551-552-553-554-555-556-557-558-559-560-561-562-563-564-565-566-567-568-569-570-571-572-573-574-575-576-577-578-579-580-581-582-583-584-585-586-587-588-589-590-591-592-593-594-595-596-597-598-599-600-601-602-603-604-605-606-607-608-609-610-611-612-613-614-615-616-617-618-619-620-621-622-623-624-625-626-627-628-629-630-631-632-633-634-635-636-637-638-639-640-641-642-643-644-645-646-647-648-649-650-651-652-653-654-655-656-657-658-659-660-661-662-663-664-665-666-667-668-669-670-671-672-673-674-675-676-677-678-679-680-681-682-683-684-685-686-687-688-689-690-691-692-693-694-695-696-697-698-699-700-701-702-703-704-705-706-707-708-709-710-711-712-713-714-715-716-717-718-719-720-721-722-723-724-725-726-727-728-729-730-731-732-733-734-735-736-737-738-739-740-741-742-743-744-745-746-747-748-749-750-751-752-753-754-755-756-757-758-759-760-761-762-763-764-765-766-767-768-769-770-771-772-773-774-775-776-777-778-779-780-781-782-783-784-785-786-787-788-789-790-791-792-793-794-795-796-797-798-799-800-801-802-803-804-805-806-807-808-809-810-811-812-813-814-815-816-817-818-819-820-821-822-823-824-825-826-827-828-829-830-831-832-833-834-835-836-837-838-839-840-841-842-843-844-845-846-847-848-849-850-851-852-853-854-855-856-857-858-859-860-861-862-863-864-865-866-867-868-869-870-871-872-873-874-875-876-877-878-879-880-881-882-883-884-885-886-887-888-889-890-891-892-893-894-895-896-897-898-899-900-901-902-903-904-905-906-907-908-909-910-911-912-913-914-915-916-917-918-919-920-921-922-923-924-925-926-927-928-929-930-931-932-933-934-935-936-937-938-939-940-941-942-943-944-945-946-947-948-949-950-951-952-953-954-955-956-957-958-959-960-961-962-963-964-965-966-967-968-969-970-971-972-973-974-975-976-977-978-979-980-981-982-983-984-985-986-987-988-989-990-991-992-993-994-995-996-997-998-999-1000-1001-1002-1003-1004-1005-1006-1007-1008-1009-1010-1011-1012-1013-1014-1015-1016-1017-1018-1019-1020-1021-1022-1023-1024-1025-1026-1027-1028-1029-1030-1031-1032-1033-1034-1035-

if the same are necessary, it is said with the
for example, to put words in the mouth of the
author of the language and the great importance
of human position. The word "I" means
that I myself the eternal in the student of
a man, if we wish to make an analysis of
the human mind, we must first of all

1. 1950年10月1日，中华人民共和国成立，标志着中国历史进入了一个新的纪元。这一天，中国人民在经历了长期的苦难和斗争后，终于迎来了国家的统一和民族的解放。这一天，中国各族人民欢聚一堂，共同庆祝这一伟大的时刻。这一天，中国向世界宣告：一个独立自主、人民当家作主的国家已经诞生。这一天，中国开始了新的征程，开始了建设社会主义的伟大事业。这一天，中国各族人民团结一心，共同奋斗，为国家的繁荣富强和民族的伟大复兴而努力。这一天，中国历史翻开了新的一页，中国进入了新的历史时期。这一天，中国各族人民在党的领导下，共同创造了一个又一个的奇迹，共同书写了一个又一个的辉煌。这一天，中国各族人民在党的领导下，共同为实现中华民族伟大复兴的中国梦而努力奋斗。这一天，中国各族人民在党的领导下，共同创造了一个又一个的奇迹，共同书写了一个又一个的辉煌。这一天，中国各族人民在党的领导下，共同为实现中华民族伟大复兴的中国梦而努力奋斗。

SECRET

... of the water, no 子沈子, ...

whether the philosopher is handling single
and alone as in the last important question,
the philosopher or rather the reader of his work
the time to a certain, as all preceding treatises
have done, are giving the first and in which
a gift of the hand of the philosopher, and
in the process which it looks for 1875

in the old constitution, explained by
to read differently. The document is the

而務有亂上矣犯孝其國
道本也者而不好犯弟爲有
生本立君子未之作鮮好也
子曰

CHAP. II. 1. The philosopher Yü said, 'They are few who, being filial and fraternal, are fond of offending against their superiors. There have been none, who, not liking to offend against their superiors, have been fond of stirring up confusion.

2. 'The superior man bends his attention to what is radical

interprets it by 效 'to imitate, and makes its results to be 明善而復初, 'the understanding of all relations, and the bringing back original goodness. The longer I continue to ponder on the matter, point after point of this explanation. It is an illustration of my mind of the way in which Chü Hsi and his followers are most nearly being what I have what is written in the classical books.

習 is the rapid and frequent motion of the wings of a bird in flying, used for to repeat, to practise.

之 is the obj. of the third para pronoun, and its antecedent is to be found in the previous meaning of 學.

不亦...乎 is explained by 豈不, 'is it not?' See 四書釋註備旨. To bring out the force of 'also' in 亦, say as they say:—'The occasions for pleasure are many, is this not also one?' But it is better to exemplify 亦 as merely redundant.

—see Wang Yin-shih's masterly Treatise on the particles, chap. 1. It forms chap. 12 to 127 of the 皇清經解 說 read out, as always when it has the entering tone marked, stands for 悅. What is learned becomes by practice and application one's own, and hence arises complacent pleasure in the mastering mind. 悅 as distinguished from 樂, in the next paragraph, is the internal individual feeling of pleasure, and the other, its external manifestation, implying also companionship. 朋 properly 'fellow-students', but generally, individuals of the same class and character, like-minded. 君子 I translate here—'a man of complete virtue.' Literally, it is 'a princely man.' See on 子 above.

It is a technical term in Chinese moral writers, for wh. it there is no exact correspondence in English, and what cannot be rendered always in the same way. See Morrison's Dictionary, character 子. Its opposite is 小人, 'a small mean man.' 人不知 'Men do not know him, and obviously some acquainted men do not know, that is, are stupid under his teaching. The ante-position in the text is, doubtless, the correct one.

3. FILIAL PIETY AND FRATERNAL AFFECTION ARE THE FOUNDATION OF ALL VIRTUOUS PRACTICE.

1. Yü, named 喆, and styled 子有, and

子喆, a native of 魯 was famed among the other disciples of Confucius for his strong memory, and for the doctrine of antiquity. In something about him he resembled the sage. See Mencius, III Pt. 1. v. 15. 有子 is 'Yü, the philosopher,' and he and Tseng Shih are the only two of Confucius's disciples who are mentioned in this style in the *San Fö*. This has led to an opinion on the part of some, that the work was compiled by those disciples. This may not be sufficiently supported, but I have not found the parallelly pointed out satisfactorily explained. The label of Yü's quote is now in the same apartment of the sage's temple as that of the sage himself, occupying the 4th place in the eastern range of 'the wing-courts. To this position it was promoted in the 3rd year of Ch'ienlung of the present dynasty. A degree of activity entered into the meaning of 爲 in 爲人, = 'playing the man, 'no man, showing themselves filial,'

如 弟, here—悌, 'to be submissive as a younger brother, is in the 4th tone. With its proper signification, it was originally in the 3rd tone. 而 = 'and' but, different from its simple conjunctive use = 'and, in the preceding chapter. 好, a verb, 'to love, in the 4th tone, differs from the same character in the 3rd tone, an adjective, = 'good.' 鮮 3rd tone, = 'few.' On the *Mien*—未之有, see *Frémont's Grammar*, p. 156. 君子 has

弟也者其爲
仁之本與。
子曰巧言
令色鮮矣仁。
曾子曰吾
日三省吾身
爲人謀而不
忠乎與朋友
交而不信乎
傳不習乎。

That being established, all practical courses naturally grow up. Filial piety and fraternal subordination!—are they not the root of all benevolent actions?

CHAP. III. The Master said, 'Fine words and an insinuating appearance are seldom associated with true virtue.'

CHAP. IV. The philosopher Tsang said, 'I daily examine myself on three points—whether, in transacting business for others, I may have been not faithful,—whether, in intercourse with friends, I may have been not sincere;—whether I may have not mastered and practised the instructions of my teacher.'

a less intense signification here than in the last chapter. I translate—'The superior man, for want of a better term 本 the root,' 'what is radical,' is here said of filial and fraternal duty, and 道, 'ways' or 'courses' of all that is intended by 爲(-行)仁 below. The particle 也者 resumes the discourse about 孝弟, and introduces notes further denoting of them. See Strauss, p. 154. 與 in the end here, is half interrogative, no answer in the affirmative being implied. 仁 is explained here as 'the principle of love,' 'the virtue of the heart.' Mencius says—仁也者人也. 仁 is again, in connection with which, Julien translates it by humanity. Bonanville often returns near it, but, as has been said before of 君子, we cannot give a uniform rendering of the term.

A FINE APPEARANCE AND SMOOTHNESS. 巧曾令色. —*Wu-ching* 巧 is a 巧 'skill in workmanship'; then, 'skill,' 'cleverness,' generally, and sometimes with a bad meaning, as here, —'artful,' 'hypocritical.' 令, 'a law,' 'an order,' also 'good,' and here like 巧, with a bad meaning, —'pretending to be good.' 色 'the manifestation of the feelings made in the colour of the countenance,' is here used for the appearance generally.

A HOW THE SUPERIOR MAN DAILY EXAMINES HIMSELF, WHETHER AGAINST THE THREE OUTLIES OF ART, INSINUATION, FIDELITY, WHOSE NAME WAS 參 (shen), and his designation 子與 was one of the principal disciples of Confucius. A follower of the sage from his birth year, though inferior in nature, able to answer others by his filial piety and other moral qualities, he not only won the Master's esteem, and by pursuing and attention mastered his doctrines. Confucius, in mind, employed him in the composition of the 孝經 or 'Classic of Filial Piety.' The authorship of the 大學 'The Great Learning,' is also ascribed to him, though incorrectly, as we shall see. Particular instances of his translations are presented in the 12 Ch. His spirit is felt among the sage's first disciples, occupying the first place on the most, his pre-eminence of that of Mencius. 省, read sheng, 'examination.' 三省 is naturally understood of three times, but the context and meaning of examination make no sense to the interpretation—'on three points. 身 the body one's personality. 吾身—myself. 爲 is in the 1st form, —'for' or, frequently, below. 忠 from 中, 'middle,' 'the centre,' and 心, 'the heart,' —loyalty, faithfulness, action with and from the heart. 朋, see chap. 1. 友, friends joined, standing upon. 朋友—

friends joined, standing upon. 朋友—

子曰道千乘之
國敬事而信節用
而愛人使民以時
子曰弟子入則
孝出則弟謹而信
汎愛衆而親仁行
有餘力則以學文
子夏曰賢賢易
色事父母能竭其
力事君能致其身

CHAP. V. The Master said, 'To rule a country of a thousand chariots, there must be reverent attention to business, and sincerity, economy in expenditure, and love for men — and the employment of the people at the proper seasons.'

CHAP. VI. The Master said, 'A youth, when at home, should be filial and at road, respectful to his elders. He should be earnest and truthful. He should overflow in love to all and cultivate the friendship of the good. When he has time and opportunity, after the performance of these things, he should employ them in polite studies.'

CHAP. VII. Tze-hui said, 'If a man withdraws his mind from the love of beauty, and applies it as sincerely to the love of the virtuous, if, in serving his parents, he can exert his utmost strength,

when together, friends 傳不習 is very original. The translation followed his 何晏 explained quite differently: whether I have given instruction in what I had not studied and practised? It does seem more correct to take 傳 actively, to give instruction, rather than passively, 'to receive instruction.' See also Hsi-hu's 四書改錯 IV article 17

A FUNDAMENTAL PRINCIPLE FOR THE GOVERNMENT OF A LARGE STATE 道 is used for 導 'to rule,' 'to lead,' and is marked in the 4th tone, to distinguish it from 道, the noun, which was evidently read with the 1st tone. It is different from 治, which refers to the actual business of government, while 導 is the duty and purpose thereof, apprehended by the prince. The standpoint of the principle is the prince himself. 乘 in 4th tone 'a chariot, different from its meaning in the 2nd tone, 'to ride.' A country of 1000 chariots was one of the largest states of the empire, which could bring such an army into the field. The last principle 使民

以時 means that the people should not be seized from their husbandry at improper seasons, to do service on military expeditions and public works.

8. RULES FOR THE TRAINING OF THE YOUTH — SIXTY FIRST AND SEVEN ACCOMPLISHMENTS 弟子, 'youngest brothers and sons, taken together, = pupils, &c pupils. The and 弟 is for 悌 as in chap. II 入出 'coming in, going out,' &c

et huius, abroad. 汎 is explained by Chü Hsi by 靡, 'wide, 'widely,' the proper meaning is the such an overflow of water. 力, 'strength,

here embodies the idea of power. 學文 not literary studies merely but all the successful mental & gen. 'humanities' = conventional moral & literary humanism p. writing, and numbers.

7. TZE-HUI'S VIEW OF THE UTILITY OF LEARNING. Tze-hui was the designation of 子商, another of the sage's distinguished disciples, and now placed 5th in the modern range of the 3000. He was greatly famed for his learning, and his views on the subject of the 'Great Learning' are said to be preserved in the

與朋友交言而有信雖曰未學吾必謂之學矣。

子子曰君子不重則不威學則不固。

主忠信無友不如

己者過則勿憚改。

曾曾子曰慎終追遠民德歸厚矣。

子曰禽問於子貢曰夫
子至於是邦也必聞其
政求之與抑與之與子
貢曰夫子溫良恭儉讓
以得之夫子之求之也
其諸異乎人之求之與
子曰父在觀其志父
沒觀其行三年無改於
父之道可謂孝矣

CHAP. X. 1 Tze-oh'in asked Tze-kung, saying 'When our master comes to any country, he does not fail to learn all about its government. Does he ask his information? or is it given to him?'

2 Tze-kung said, 'Our master is benign, upright, courteous, temperate, and complaisant, and thus he gets his information. The master's mode of asking information!—is it not different from that of other men?'

CHAR. XI. The Master said, 'While a man's father is alive, look at the bent of his will, when his father is dead look at his conduct. If for three years he does not alter from the way of his father, he may be called filial.'

as in the translation. 厚, 'thick, in opposi-
tion to 薄, thin metaphorically, = good,
modest. The form of 歸, to return, is to show
that this virtue is naturally proper to the people.

10 CHARACTERISTICS OF CONFUCIUS, AND THEIR
INFLUENCE ON THE PRINCIPLES OF JUSTICE. 1 Tze-
oh-in and Tze-kung (亢) are designations
of 陳亢, one of the minor disciples of Con-
fucius. His tablet occupies the sixth place on
the wall, in the outer part of the temple.
On the death of his brother, his wife and
major-domo wished to bury some living persons
with him, to serve him in the crypts as one
Tze-oh-in proposed that the wife and steward
should then serve another in the inscription,
which made them stop the matter. Tze-kung,
with the double surname 端木, and named

賜 occupies a higher place in the Confucian
rank. He is conspicuous in this work for
his readiness and untrammelled reply, and

displayed on several occasions practical and
political ability. 夫 'a general designation
for males,' = a man. 夫子 = a common
designation for a teacher or master. 是那
'this country = any country. 必, 'must, =
does not fail to. The antecedent is both the 之 in
the whole clause 聞其政, 與 with
no tone marked = 'to give in, 'with, 'be';
與 as in chap. II. a. The terms of 其語 is
well enough expressed by the dash in English,
the previous 也 indicating a pause in the
discourse, which the 其 'it,' resumes. See
Wang Yin-chih's Treatise, chap. 12.

11 OF FILIAL DUTY. 行 as in the 2nd sense,
explained by 行迹, 'traces of walking,'
= conduct. It is to be understood that the way
of the father had not been very bad. 矣

子曰禮之用和
 爲貴先王之道斯爲
 美小大由之有所不
 行知和而和不以禮
 節之亦不可行也
 有子曰信近於義
 言可復也恭近於禮
 遠恥辱也因不失其
 親亦可宗也
 子曰君子食無求

CHAP. XII. 1. The philosopher Yü said, 'In practising the rules of propriety, a natural ease is to be prized. In the ways prescribed by the ancient kings, this is the excellent quality, and in things small and great we follow them.'

2. 'Yet it is not to be observed in all cases. If one, knowing how such ease should be prized, manifests it, without regulating it by the rules of propriety, this likewise is not to be done.'

CHAP. XIII. The philosopher Yü said, 'When agreements are made according to what is right, what is spoken can be made good. When respect is shown according to what is proper, one keeps far from shame and disgrace. When the parties upon whom a man leans are proper persons to be intimate with, he can make them his guides and masters.'

CHAP. XIV. The Master said, 'He who aims to be a man of complete virtue in his food does not seek to gratify his appetite, nor

old interpretation, that the three years are to be understood of the three years of mourning for the father, is now rightly rejected. The meaning should not be confined to that period.

12. In consequence a natural ease is to be prized, and yet to be subordinate to the rules of propriety, THE SUBORDINATE NATURE OF EASE.

13. 信 is not easily rendered in another language. There undoubtedly is the idea of what is proper. It is 事之宜, the fitness of things, what reason calls for in the performance of duty towards superiors, beings, and between man and man. This term 'convenient' comes near its meaning here. 道 is here a

basis for 禮, as indicating the manner or way to be trodden by men. In 小大由之,

the subordinate to 之 is not 利 but 禮 or

道. Observe the force of the 亦, 'also, in

the last clause, and how it affirms the general principle enunciated in the first part of the

14. To have these phrases separately we may as easily say 'one must agree' as 'one must agree with'. The sense of the words of Chün-tse appears to be taken by R. Yen to be a natural ease, and to have the idea of ease in the sense of being simple and proper, and how a man's conduct may be regulated. The view comments itself the only difficulty being with 近於, 'near to, which we must accept as a custom for 合乎, 'agreeing with.'

信約, 'a covenant,' 'agreement.'

15. 亦, 'to keep away from. The force of the 亦 - 'he did so as to make them his

masters. 宗 being taken as an action verb.

16. With what mind one aims to be a CHÜ-TEH person his manner. 17. may be well, even luxuriously and and modest, but,

飽居無求安敏於事而慎於言就有道而正焉可謂好學也已。子貢曰貧而無諂富而無驕何如子曰可也末若貧而樂富而好禮者也子貢曰詩云如切如磋如琢如磨其斯之謂與子曰賜也始可與言詩

in his dwelling-place does he seek the appliances of ease, he is earnest in what he is doing and careful in his speech—he frequents the company of men of principle that he may be rectified—such a person may be said indeed to love to learn.

CHAP. XV. 1. Tze-kung said, 'What do you pronounce concerning the poor man who yet does not flatter, and the rich man who is not proud?' The Master replied, 'They will do, but they are not equal to him, who, though poor, is yet cheerful, and to him, who, though rich, loves the rules of propriety.'

2. Tze-kung replied, 'It is said in the Book of Poetry, "As you cut and then file, as you carve and then polish." The meaning is the same, I apprehend, as that which you have just expressed.'

3. The Master said, 'With one like Tze, I can begin to talk with his higher aim, these things are not his seeking. 無求。A motto here is 可謂 understood to 其 is the passage of the ed., and that to 斯 is the reply of Confucius. 之謂 the Preceptor p. 148. The reason why he translated 之謂 that passage the saying of that? 17. Does not that mean that?

18. AN EXPLANATION OF THE DIFFERENCE BETWEEN POOR AND NOT SEEKING. 1. Tze-kung had been poor, and then did not cringe. He became a scholar and was not proud. He asked Confucius as to the style of character to which he had attained. Confucius allowed his worth but said him to higher attainments. 而, here, = 'and yet.'

何如, 'what art?—what do you say—what is to be thought—of this?' Observe the force of the 未, 'not yet.' 2. The one quoted is the

first of the songs of Wei (衛) praising the prince Wei, who had dealt with himself as an ivory worker who first cuts the ivory, and then files it smooth, as a lapidary with his hammer and chisel are followed by all the appliances for

smoothing and polishing. 斯 the 14th book up. L. v. 130. 1. at a. 1. 其斯之謂 the antecedent to 其 is the passage of the ed., and that to 斯 is the reply of Confucius.

之謂 the Preceptor p. 148. The reason why he translated 之謂 that passage the saying of that? 17. Does not that mean that?

3. Interpreters said his co-adjutors translate here as 也 were in the next para. But the Chinese critics put it in the 3rd, and correctly. First, as the character 也 says, 5th sense of superior intention proper. 也 in 14th 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, 31st, 32nd, 33rd, 34th, 35th, 36th, 37th, 38th, 39th, 40th, 41st, 42nd, 43rd, 44th, 45th, 46th, 47th, 48th, 49th, 50th, 51st, 52nd, 53rd, 54th, 55th, 56th, 57th, 58th, 59th, 60th, 61st, 62nd, 63rd, 64th, 65th, 66th, 67th, 68th, 69th, 70th, 71st, 72nd, 73rd, 74th, 75th, 76th, 77th, 78th, 79th, 80th, 81st, 82nd, 83rd, 84th, 85th, 86th, 87th, 88th, 89th, 90th, 91st, 92nd, 93rd, 94th, 95th, 96th, 97th, 98th, 99th, 100th.

It is not to be denied that the same before 也 is sometimes in the next para, but probably it is in the 3rd, and the force of the 也 = 也. 賜也, good 7th. 已矣 nearly = 也

已矣告
諸往而
知來者。
子曰
不患人
之不已
知患不
知人也。

about the order. I told him one point, and he knew the proper sequence. . . . I said: 'I will not be afflicted at men's

(BAR XVI) The Master said, 'I will not be afflicted at men's not knowing me. I will be afflicted that I do not know men.'

not knowing me. I will be kind to him.
 己 (or 已) without starting the word in
 chap. six. The lesson may be given: "I
 hope the poet said he knew the fact is that
 the student of literature who proceeds as in
 the text knows 諸 as in chap. 2 is a
 parasite, a worm 蟲助 as it is called, &
 helping or supporting no word."
 不 is in chapter 1. I choose the trans-
 position to 已知 which is more elegant
 than 知己 & old 已 only the pos-
 sible depending on the context. We should
 & always do not be affraid, however 不
 not used, important only like 勿. A noun
 live to 宜 not to be omitted. -- 我 I or

君子 'the virtuous man'

BOOK 11 WEI CHANG

爲政 第二

子曰。德譬如北辰。居其所而衆星共之。

CHAPTER I The Master said, 'He who studies government by means of his virtue may be compared to the north polar star, which keeps its place and all the stars turn towards it.'

which keeps its place and all the
 HARMONY OF OUR HOUSE - 爲政第二
 This second book is called *Shun Yin* - *Shun*
 順 and *Yin* 應 - 爲政 The practice of
 government. That is the subject which has been
 long one of the last book should read
 and have we have the good government easily
 later, and the character of the man who ad
 ministrates good government

to explain by 得 and the old character 德
was not 物得以生謂之德 'what
creates it at their birth is called the vir-
tue' but a new play on the character
out of different words. The Hsiao men is

1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 26

孟武伯問孝。子曰：「
 父母唯其疾之憂。」
 子游問孝。子曰：「今
 之孝者，是謂能養。至
 於犬馬，皆能有養。不
 敬，何以別乎？」
 子夏問孝。子曰：「色
 難。有事，弟子服其勞，
 有酒食，先生饌，曾是
 以爲孝乎？」

CHAP. VI. Máng Wú asked what filial piety was. The Master said, 'Parents are anxious lest their children should be sick.'

CHAP. VII. Tze-yü asked what filial piety was. The Master said, 'The filial piety of now-a-days means the support of one's parents. But dogs and horses likewise are able to do something in the way of support, --without reverence, what is there to distinguish the one support given from the other?'

CHAP. VIII. Tze-fu asked what filial piety was. The Master said, 'The difficulty is with the countenance. If when their elders have any troublesome affair, the young take the toil of them and if when the young have wine and food, they set them before their elders, is this to be considered filial piety?'

6 THE ADJECTIVE OF PARENTS AND THEIR CHILDREN AS ANOTHER EXAMPLE. The original sentence has been translated in two ways. Chu Hsi takes 唯 (一惟) as the sense of 'only' but of thinking anxiously. Parents have the anxiety of thinking anxiously about their sick or other children or being unwell. Therefore children should take care of their parents. The old commentators again take 唯 in the sense of 'only'. Let parents have only the anxiety of their children's illness. Let them have no other reason for sorrow. This will be filial piety. Máng Wú (the honest upright, --bold and of straightforward principles) was the son of Máng I and by name 武伯 mainly indicates that he was the eldest son.

7 How comes what is NEVERY'S OF FILIAL PIETY. Tze-yü was the designation of 言偃 a disciple of 吳 and distinguished among the disciples of Confucius for his learning. He is now 4th on the west among 'the nine sons' 獲 is in the 4th tone. --to minister support to,

thence to minister support or (Chu Hsi gives a different translation --not usual. -- If a dog and horse likewise manage to get their support. The other kind of interpretation is better. 至於, 'coming to, --so to speak. 別-- is discriminate, distinguish.

8 THE SENSE OF FILIAL PIETY MUST BE FOLLOWED WITH A CAREFUL INTERPRETATION. 事 followed by 勞--the 'arduous effort' in the translation. The use of 弟子 in the phrase here extends filial duty to elders generally, to the 父兄 as well as to the 父母. We have in translating to supply their respective necessities to the two 有食, read as, 'rice' and then food generally. 先生饌--與先生饌之 'They give them to their elders to eat.' 先生--elders. The phrase, here meaning parents, uncles and elders generally, is applied by foreign students to their teachers. 曾, interpreted, --則, 'then.'

子曰君子不器。
 子曰貢問君子子曰先行
 其言而後從之。
 子曰君子周而不比小
 人比而不周。
 子曰學而不思則罔思
 而不學則殆。
 子曰攻乎異端斯害也
 已。

CHAP. XII The Master said, 'The accomplished scholar is not a utensil.'

CHAP. XIII. Tze-kung asked what constituted the superior man. The Master said 'He acts before he speaks, and afterwards speaks according to his actions.'

CHAP. XIV The Master said, 'The superior man is catholic and no partizan. The mean man is a partizan and not catholic.'

CHAP. XV The Master said, 'Learning without thought is labour lost, thought without learning is perilous.'

CHAP. XVI The Master said, 'The study of strange doctrines is injurious indeed.'

12. THE GENERAL AFFECTION OF THE CONFUCIUS. This is not the first time saying that such a man is a machine, a blind instrument. A blind instrument is a part of the machine. It answers for that and no other. Not so with the superior man. He is not a machine.

13. HOW WITH THE SUPERIOR MAN WORDS FOLLOW ACTIONS. He says to himself: He first acts his words and afterwards follows them. A translation of this is with the inferior man. What is the antecedent to 之? It would mean to be 其言 but in that case there is no room for words at all. Nor is there according to the old commentators. In the interpretation I have given the first 已 have the famous Chün

Chün (周濂溪)

14. THE DIFFERENCE BETWEEN THE CONFUCIUS AND THE SMALL MAN. 比, here in 4th tone, =

'partial' 'partisanly' The sentiment is this: 'With the Chün-tzu, the principles are not mixed, with the small man the virtues.'

15. IS LEARNING, REASONING AND THOUGHT THE SAME? 罔, 'a not used man in the sense of 'not,' as an adverb, and here as an adjective. The old commentators make 殆, perhaps, simply = 'wholesome to the body.'

16. STRANGE DOCTRINES ARE NOT TO BE STUDIED. 攻 often = attack, as an enemy. here = to apply one's self to. to study 端 corrects, 'than,' 'beginnings,' 'first principles,' 'base doctrines.' 也已 as in I. 11. In Confucius's time in Chün was not in Chün and we can hardly suppose him to intend this. Indeed, we are not sure what doctrine he referred, but his man is a of general application.

哀公問曰，何爲則民服？孔子對曰，舉直錯諸枉，則民服；舉枉錯諸直，則民不服。季康子問使民敬，忠以勸，如之何？子曰，臨之以莊，則敬；孝慈，則忠；舉善而教不能，則勸。或謂孔子曰，子奚

CHAP. XIX. The duke Ai asked, saying, 'What should be done in order to secure the submersion of the people?' Confucius replied, 'Advance the upright and set aside the crooked, then the people will submit. Advance the crooked and set aside the upright, then the people will not submit.'

CHAP. XX. Cui Kang asked how to cause the people to reverence their ruler, to be faithful to him and to go on to nerve themselves to virtue. The Master said, 'Let him preside over them with gravity — then they will reverence him. Let him be firm and kind to all, — then they will be faithful to him. Let him advance the good and teach the incompetent — then they will eagerly seek to be virtuous.'

CHAP. XXI. Some one addressed Confucius, saying, 'Sir, why are you not engaged in the government?'

Is on the way to it. The lesson is that we are to do what is right, and not to exclude about temporal concerns.

Here a notice of two minor characters. 哀公 (Aigong) was the honorary spirit of the duke of Lu, a c. 494-468 — Confucius died in his 16th year. According to the laws for posthumous titles, 哀 denotes the respectful and benevolent, early end of 哀公 = 'The benevolent duke'. 季康 (Ji Kang) was the honorary spirit of the duke of Lu, a c. 494-468 — Confucius died in his 16th year. According to the laws for posthumous titles, 哀 denotes the respectful and benevolent, early end of 季康 = 'The benevolent duke'. 或謂孔子曰 (Or said to the Master) is a phrase, but also indicates the phrase. 孔子對曰 (The philosopher K'ung replied) Here, for the first time, the sage is called by his surname, and 對 is used, as indicating the reply of an inferior to a superior.

或謂孔子曰 (Or said to the Master) is a phrase, but also indicates the phrase. 孔子對曰 (The philosopher K'ung replied) Here, for the first time, the sage is called by his surname, and 對 is used, as indicating the reply of an inferior to a superior.

whether was the honorary spirit of the duke of Lu (肥), the head of one of the three great families of Lu, see chap. 7. The idea is seen in 使 to cause, the power of force; that of Confucius appears in 則, 'then' the power of influence. In 以勸以 (to aid to = 與, 'together with, mutually'), 勸 to advise.

to teach, the same as to do, carry the meaning to require to do, as in 使 to do, to have. 爲善 (to do good) the practice of goodness being understood. Wang Yin-chih is the Particular says that in this and similar passages 以 states the meanings of 與 and 而, and this is the view which I have myself long held.

21. CONFUCIUS'S EXPLANATION OF HIS OFFICE IN ANY OFFICE. 或謂孔子曰 (Or said to the Master) is a phrase, but also indicates the phrase. 孔子對曰 (The philosopher K'ung replied) Here, for the first time, the sage is called by his surname, and 對 is used, as indicating the reply of an inferior to a superior.

不爲政。子曰：書云孝
乎，惟孝友于兄弟，施
於有政，是亦爲政，奚
其爲爲政。
子曰：人而無信，不
知其可也。大車無輓，
小車無軌，其何以行
之哉。
子曰：張問十世可知
也。子曰：殷因於夏禮，

2. The Master said, 'What does the Shû-ching say of filial piety?— "You are filial, you discharge your brotherly duties. These qualities are displayed in government." This then also constitutes the exercise of government. Why must there be *that*—making one be in the government?'

CHAP. XXII. The Master said, 'I do not know how a man without truthfulness is to get on. How can a large carriage be made to go without the cross-bar for yoking the oxen to, or a small carriage without the arrangement for yoking the horses?'

CHAP. XXIII. Tze-chang asked whether the affairs of ten ages after could be known.

3. Confucius said, 'The Yin dynasty followed the regulations of the Hsia, wherein it took from or added to them may be known. The Ch'ün dynasty has followed the regulations of the Yin, wherein it took from or added to them may be known. Some other may follow the Ch'ün, but though it should be at the distance of a hundred ages, its affairs may be known.'

Confucius said, 'The Yin dynasty followed the regulations of the Hsia, wherein it took from or added to them may be known. The Ch'ün dynasty has followed the regulations of the Yin, wherein it took from or added to them may be known. Some other may follow the Ch'ün, but though it should be at the distance of a hundred ages, its affairs may be known.'

21. The reference to a *bar of oxen teeth* and *carriage pole* is in the dictionary in the same way—the cross-bar as the end of the carriage pole. Ch'ü Hsiang-shan says, 'In the right carriage the end of the pole

crossed upwards, and the cross-bar was suspended from a hook. This would give it more stability. 22. The many years were counted by *generations*. 23. *May be taken as an age or a century, or as a generation—thirty years, which is its radical meaning, being formed from three one and one (11) and 11*. Confucius made no pretension to supernatural powers, and his disciples are agreed that the things here asked about were not what he could ascertain as and direct events. He merely says that the great principles of morality and relations of society had continued the same and would ever do so. 也。乎。 24. The Hsia, Yin, and Ch'ün are now spoken of as the *three changes*, i.e. the

所損益可知也。周因於殷禮，所損益可知也。其或繼周者，雖百世，可知也。子曰：非其鬼而祭之，諂也。見義不爲，無勇也。

CHAP. XXIV : The Master said, 'For a man to sacrifice to a spirit which does not belong to him is flattery.

2 'To see want is right and not to do it is want of courage.'

three great divanities. The first sovereign of a man may say that they are his, are those only of his agent, and to them only he may sacrifice. The ritual of Chou prescribes for mortals to three classes of objects—大神

24. NOTHING IS SACRIFICED BUT IN ANY OTHER TRADITION MAY A MAN DO ANYTHING AND WHAT IS RIGHT. 1. 人神曰鬼. 'The spirits of men (i.e. of the dead) are called 鬼. 'The 鬼 of which

地才, 人鬼, 'spirits of heaven, of the earth, of men. This chapter is not to be regarded as all the three. It has reference only to the names of departed men.

BOOK III. PÄ YIH

忍孰不可於庭是八佾舞謂季氏孔子

第三 八佾

CHAPTER I. Confucius said of the head of the Chi family, who had eight rows of pantomimes in his area, 'If he can bear to do this, what may he not bear to do!'

八佾舞謂季氏 — 八佾第三

The last Book treated of the practice of government, and there is no thing more fitting. The new ideas are more important than ceremonial ritual and so on. With these topics it refers to the twenty-eight chapters of this Book are occupied and eight rows the principal words in the first chapter are adopted as to head up.

2. CONFUCIUS'S INDICATION AS TO THE SEVENTH OF SEVEN. 季氏, by contraction for 季孫氏, see ch. 11. 氏 and 姓 are now used without distinction, meaning 'surname,' only that the 氏 of a woman last always precedes

姓. Originally the 氏 appears to have been used to denote the branch family use of one surname. 季氏, 'The Chi family, with special reference to its head. The Chi, as we should say 份, 'a row of dancers or pantomimes rather, who kept time in the temple services, in the 庭 the great open before the raised portion is the principal hall, on a roof of grandstanding feathers, flags, or other ornaments. In his ancestral temple the King had eight rows, each row consisting of eight men. A duke or prince had six, and a great officer only four. For the Chi, therefore,

儉喪與其易也寧戚。子曰夷狄之有君不如諸夏之亡也。季氏旅於泰山。子謂冉有曰汝弗能救與對曰不能。子曰嗚呼曾謂泰山不如林放乎。

In the ceremonies of mourning it is better that there be deep sorrow than a minute attention to observances.

CHAP. V. The Master said, 'The rude tribes of the east and north have their princes, and are not like the States of our great land which are without them.'

CHAP. VI. The chief of the Chi family was about to sacrifice to the T'ai mountain. The Master said to Zan Yu, 'Can you not save him from this?' He answered, 'I cannot.' Confucius said, 'Alas! will you say that the T'ai mountain is not so discerning as Liu Fang!'

tone, must indicate the festive or fortunate (吉) occasion as, — wedding, marriage, and sacrifice. 易 read 4. 4th tone. Chi illustrates it by 治, as in *Mount*—易其田疇 'to remove out from the fields, and interpret as in the translation. The old commentators take the meaning—和易 'harmony and ease, i. e. not being overmuch troubled.

3. Two examples of CONFUCIUS'S TYPE. The 夷 were the barbarous tribes on the east of China, and 狄 those on the north. 周禮記王制, III. 847. The two are here used for the barbarous tribes about China generally. 諸夏 is a name for China because of the multitude of its regions (諸), and its greatness (夏). 華夏. The Flowery and Great, is still a common designation of it. Chi Hsi perhaps 如 as simply—似, and hence the sentiment in the translation. Ho Yu's commentary is to this effect—The rude tribes with their princes are still not equal to China with its anarchy. 亡 read as, and—無

A. ON THE BULLY OF THUNDER SACRIFICE. 旅 is said to be the name appropriate to sacrifice to mountains, but we find it applied also to sacrifice to God. The T'ai mountain is the first of the Five mountains (五嶽) which are celebrated in Chinese history, and have always received religious honors. It was in Lu or rather on the borders between Lu and Chi about two miles north of the present department-city of T'ai-an (泰安) in Shantung. According to the ritual (Chi na, sacrifices could only be offered to these mountains by the sovereign, and by the princes in whose States any of them happened to be. For the chief of the Chi family, therefore, to sacrifice to the T'ai mountain was a great usurpation. 女 as in II. 11—汝 and 曾 as in II. 15—則, or we may take it as—經. 'Have you said, he?' 泰山—泰山之神. 'The spirit of the T'ai mountain. Liu Fang, —see chap. iv, from which the reason of this reference to him may be understood. Zan Yu, named (求) and by designation 子有, was one of the disciples of Confucius, and is now third, in the list, in the text. He entered the service of the Chi family, and was a man of ability and resources.

與言詩已矣。曰：起予者商也，始可
 事。後素曰：禮後乎？子
 絢兮，何謂也？子曰：絢
 兮，美目盼兮，素以爲
 子。夏問曰：巧笑倩
 而飲，其爭也君子。
 子曰：君子無所爭，
 必也射乎！揖讓而升，
 下而飲，其爭也君子。

CHAP. VII The Master said, 'The student of virtue has no contentions. If it be said he cannot avoid them, shall this be in archery? But he bows complaisantly to his competitors, thus he ascends the hall, descends, and exacts the forfeit of drinking. In his contention, he is still the Chun-tzu.'

CHAP. VIII 1 Tze-hui asked, saying 'What is the meaning of the passage—"The pretty dimples of her artful smile." The well-defined black and white of her eye! The plain ground for the colours!'"

2 The Master said, 'The business of laying on the colours follows (the preparation of) the plain ground.'

3 'Ceremonies that are a subsequent thing! The Master said, 'It is Shang wao can bring out my meaning. Now I can begin to talk about the odes with him.'

7 THE MENTIONING HAD ATTENDED ALL INTERESTED OBSERVERS. The continuous quoted by Tze-hui are. It is supposed from a 逸詩, one of the poems which he (the Master) had also the Shih-ching. The two first lines, however, are found in it, I v. 112 u. The discussion inquiry turns on the meaning of 以爲 in the last line, which he took to mean 'The plain ground is to be regarded as the plain ground.' A mistake, in his reply, makes 後 a verb, governing 素 - 'assume after the plain ground.'

8 禮後乎 - Tze-hui's remark is an indication rather than a question. 起于者, He subjoins and up - He who brings out my meaning. He the last sentence, and 予 - The person mentioned, especially as the discussion of 始事後素 after the first is quite the opposite of one of the old interpretations. Their view is of some scriptural passage by the author of 四書章句 VIII. 111.

9 CEREMONIES ARE SUBSEQUENT AND OTHER

子曰夏禮吾能言
之杞不足徵也殷禮
吾能言之宋不足徵
也文獻不足故也足
則吾能徵之矣
子曰禘自既灌而
往者吾不欲觀之矣
或問禘之說子曰
不知也知其說者之
於天下也其如示諸

CHAP. IX The Master said, 'I could describe the ceremonies of the Hsia dynasty, but I'll cannot sufficiently attest my words. I could describe the ceremonies of the Yin dynasty, but Sung cannot sufficiently attest my words. (They cannot do so) because of the insufficiency of their records and witnesses. If those were sufficient, I could adduce them in support of my words.

CHAP. X The Master said 'At the great sacrifice after the pouring out of the libation, I have no wish to look on.

CHAP. XI Some one asked the meaning of the great sacrifice. The Master said, 'I do not know. He who knows it is men-ting would

0 THE GREAT OF THE MOUNTAINS OF ANTIQUITY
Of Hsia and Yin, one H. said. In the 1st
state of the (originally what is now the state
of the same name in K. A) 1st department in
Honan, but in Confucius's time a part of the
state of the same name in the 1st department of the
dynasty were in the 1st department of the
So with the Yin dynasty and Hsia, a part
also of the same. But the 文 literary means

ments of those countries, and their 獻 (文)
as to the 1st of the 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, 31st, 32nd, 33rd, 34th, 35th, 36th, 37th, 38th, 39th, 40th, 41st, 42nd, 43rd, 44th, 45th, 46th, 47th, 48th, 49th, 50th, 51st, 52nd, 53rd, 54th, 55th, 56th, 57th, 58th, 59th, 60th, 61st, 62nd, 63rd, 64th, 65th, 66th, 67th, 68th, 69th, 70th, 71st, 72nd, 73rd, 74th, 75th, 76th, 77th, 78th, 79th, 80th, 81st, 82nd, 83rd, 84th, 85th, 86th, 87th, 88th, 89th, 90th, 91st, 92nd, 93rd, 94th, 95th, 96th, 97th, 98th, 99th, 100th, 101st, 102nd, 103rd, 104th, 105th, 106th, 107th, 108th, 109th, 110th, 111th, 112th, 113th, 114th, 115th, 116th, 117th, 118th, 119th, 120th, 121st, 122nd, 123rd, 124th, 125th, 126th, 127th, 128th, 129th, 130th, 131st, 132nd, 133rd, 134th, 135th, 136th, 137th, 138th, 139th, 140th, 141st, 142nd, 143rd, 144th, 145th, 146th, 147th, 148th, 149th, 150th, 151st, 152nd, 153rd, 154th, 155th, 156th, 157th, 158th, 159th, 160th, 161st, 162nd, 163rd, 164th, 165th, 166th, 167th, 168th, 169th, 170th, 171st, 172nd, 173rd, 174th, 175th, 176th, 177th, 178th, 179th, 180th, 181st, 182nd, 183rd, 184th, 185th, 186th, 187th, 188th, 189th, 190th, 191st, 192nd, 193rd, 194th, 195th, 196th, 197th, 198th, 199th, 200th, 201st, 202nd, 203rd, 204th, 205th, 206th, 207th, 208th, 209th, 210th, 211st, 212nd, 213th, 214th, 215th, 216th, 217th, 218th, 219th, 220th, 221st, 222nd, 223rd, 224th, 225th, 226th, 227th, 228th, 229th, 230th, 231st, 232nd, 233rd, 234th, 235th, 236th, 237th, 238th, 239th, 240th, 241st, 242nd, 243rd, 244th, 245th, 246th, 247th, 248th, 249th, 250th, 251st, 252nd, 253rd, 254th, 255th, 256th, 257th, 258th, 259th, 260th, 261st, 262nd, 263rd, 264th, 265th, 266th, 267th, 268th, 269th, 270th, 271st, 272nd, 273rd, 274th, 275th, 276th, 277th, 278th, 279th, 280th, 281st, 282nd, 283rd, 284th, 285th, 286th, 287th, 288th, 289th, 290th, 291st, 292nd, 293rd, 294th, 295th, 296th, 297th, 298th, 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周子曰周監於二代郁郁
 乎文哉吾從周
 子曰入大廟每事問或曰
 孰謂鄉人之子知禮乎入
 大廟每事問子聞之曰是
 禮也
 子曰射不主皮爲力不
 同科古之道也

哀而不傷。子貢欲去告朔之餼羊。子曰：賜也，爾愛其羊，我愛其禮。子曰：事君盡禮，人以爲諂也。定公問君使臣，臣事君如之何。孔子對曰：君使臣以禮，臣事君以忠。子曰：關雎樂而不淫。

CHAP. XVII. 1 Tsai-kung wished to do away with the offering of a sheep connected with the inauguration of the first day of each month.

2 The Master said, 'T'ze, you love the sheep. I love the ceremony.'

CHAP. XVIII. The Master said, 'The fault observance of the rules of propriety in serving one's prince is accounted by people to be flattery.'

CHAP. XIX. The duke Ting asked how a prince should employ his ministers, and how ministers would serve their prince. Confucius replied, 'A prince should employ his ministers according to the rules of propriety; ministers should serve their prince with faithfulness.'

CHAP. XX. The Master said, 'The Kwan Tzu is expressive of enjoyment without being boisterous, and of grief without being hurtfully excessive.'

11. How CONFUCIUS RELATES TO ANOTHER STORY.
1. Tsai-kung in his capacity of the *tsu* gave out to the prince as a calendar for the first days of the months of the year among. This was kept in their ceremonial temples, and on the 1st of every month they offered a sheep and announced the day requesting music in for the duties of the month. This idea of requesting music is indicated by 定, read *tsing*. The dukes of Lu now required their part of this ceremony, but the song was not offered. A musician now termed *tsu* was added to Tsai-kung's staff, however, to sing that while any part of the ceremony was retained, there was a better chance of restoring the whole. 去 in the first line is an active verb, 'to put away.' It is disputed whether 羊, in the text, mean a sheep, or a

sheep killed but not roasted. 愛 in the sense of 愛情 'to grieve' it is said. But this is highly secondary.

12. How much of a *tsu* or *tsu* — another two words of the *tsu*.

13. THE SUBJECTS PERTAINING TO THE QUALITY OF PEACE AND QUIETNESS. 定 Greatly satisfied, tranquillity of the people, was the prototype spirit of 宋 prince of Lu in song. 如之何. 'As it what?' 之 referring to the 12 points required above.

14. THE MEANS OF THE TIME OF THE CONFUCIUS. 關雎 is the name of the first ode in the *Shi-ching* and may not assist. 'The music of the *tsu*.' See *Shi-ching*, I. 1.

哀公問社於宰我。宰我对曰：夏后氏以松，殷人以柏，周人以栗，曰：使民戰栗。子聞之曰：成事不說，遂事不諫，既往不咎。

子曰：管仲之器小哉。或曰：管仲儉乎？曰：管氏有三歸。

CHAP. XXI. 1 The duke An asked Tsai Wo about the altars of the spirits of the land. Tsai Wo replied, 'The Hsia sovereign planted the pine tree about them; the men of the Yü planted the cypress; and the men of the Ch'ü planted the chestnut tree, meaning thereby to cause the people to be in awe.'

2 When the Master heard it, he said, 'Things that are done, it is needless to speak about; things that have had their course, it is needless to remonstrate about; things that are past, it is needless to blame.'

CHAP. XXII. 1 The Master said, 'Small indeed was the capacity of Kwan Chung!'

2 Some one said, 'Was Kwan Chung parsimonious?' 'Kwan,' was the reply, 'and the Sun Kwei, and his officers performed no double duties, how can he be considered parsimonious?'

3 'Then, did Kwan Chung know the rules of propriety?' 'The

21. A name borne by Tsai Wo, never in danger of death before the 社 夏后氏 in the altars to the spirits of the land, and LAKERT as CONFUCIUS MEANT 哀公 = 11 101. Tsai Wo, by name 子, and styled 子我 was an eloquent disciple of the sage a native of Lu. He was in the second seat among the wise ones 士 from 25, the spirit of the earth and 土, the soil, hence 土地神主 'the resting place or altars of the spirits of the land is devoted. We attempt to be so close that the founders of the 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

成。純如也，嘽如也，繹如也，以
 禮。反玷，管氏而知禮，孰不知
 君之好，有反玷，管氏亦有
 管氏亦樹塞門，邦君爲兩
 仲知禮乎？曰：邦君樹塞門，
 官事不攝，焉得儉然？則管

Master said: 'The princes of States have a screen intercepting the view at their gates. Kwan had ~~also~~ ^{also} a screen at his gate. If the princes of States or any friendly meeting between two States had a stand on which to place their inverted caps. Kwan had ~~also~~ ^{also} such a stand. If Kwan knew the rules of propriety, who does not know him?'

CHAP. XXIII. The Master instructing the Grand music-master of Lu said, 'How to play music may be known. At the commencement of the piece, all the parts should sound together. As it proceeds, they should be in harmony, while severally distinct and flowing without break and running on to the conclusion.'

of the five go (伯也) where of the prince of the nation was the chief dynasty. In a few words, the Master thought more of Kwan than the other two here-worshippers, would allow (伯) to do it, but its significance here is a threat and a sort of warning or admonition. (伯) is a dictionary, and the commentary of Chu Hsi was the basis of an instruction of Kwan by Kwan. There are a few words in the place, the first and he had supposed apparently being that it should be done. (A wrongly marriage is called (伯). The two Kwan and Kwan are parallel and his Kwan proved that he would not be parallel. (馬) the 100th, but a 樹, a tree, here is the sense of 屏, a screen, the screen of a prince, usurped by Kwan, who was not entitled to the 禮 of a great officer. 好, the

old text is 'a friendly meeting.' The 玷, from 土 and 占, was a dirt, made originally as a sign of dirt. Kwan usurped the office of prince and Kwan, being an agent of prince and Kwan, was a sign of prince, and he was the chief of the Kwan, the chief of the Kwan.

On the 11th of the 11th, the 11th, 告, to tell, to instruct. 大, the title of the Grand music-master. 樂, its title of the Grand music-master. 其可知也, 'there it may be known, but the nature of the piece is right, but the construction of music. (馬) the 100th, but a 樹, a tree, here is the sense of 屏, a screen, the screen of a prince, usurped by Kwan, who was not entitled to the 禮 of a great officer. 好, the

儀封人請見曰君子
 之至於斯也吾未嘗不
 得見也從者見之出曰
 二三子何患於喪乎天
 下之無道也久矣天將
 以夫子爲木鐸。
 子謂韶盡美矣又盡
 善也謂武盡美矣未盡
 善也。
 子曰居上不寬爲禮

CHAP. XXIV. The border-warden at I requested to be introduced to the Master, saying, 'When men of superior virtue have come to this, I have never been denied the privilege of seeing them.' The followers of the sage introduced him, and when he came out from the interview, he said, 'My friends, why are you distressed by your master's loss of office? The kingdom has long been without the principles of truth and right; Heaven is going to use your master as a bell, with its wooden tongue.'

CHAP. XXV. The Master said of the Shào that it was perfectly beautiful and also perfectly good. He said of the Wù that it was perfectly beautiful but not perfectly good.

CHAP. XXVI. The Master said 'High station filled without indulgent generosity; ceremonies performed without reverence; mourning conducted without sorrow,—wherewith should I contemplate such ways?'

21 A STRANGER'S VIEW OF THE VOCATION OF CONFUCIUS. I was a small town on the border of Wù, referred to a place in the present department of Kéi-fung, Honan province. Confucius at the beginning of his wanderings after leaving Lù was coming from Wù, the prince of which could not employ him. This was the 喪-失位. The 1st and 3rd 見 are read tsun, 4th tone.—通便得見, 'he introduced,' or 'to be introduced.' 之 is 君子之至於斯也 has its proper power to power. 'In the case of a Chin-tsun coming to this. Tsung, the 4th tone, 'to attend upon.' 二三子, 'Two or three men,' or 'gentlemen,' = 'my friends.' The same idiom occurs elsewhere. The 木鐸 was a metal bell with a wooden tongue, shaken in making announcements, or to call people together. Heaven would employ Confucius to preach in the truth and right.
 22 THE COMPARATIVE MERITS OF THE MUSIC OF SHUN AND WU. 韶 was the name of the music made by Shun, perfect in melody and sentiment. 武 was the music of King Wù, also perfect in melody, but breathing the martial air, and not so of its author.
 23 THE CHINESE AS WEAR AN ANIMAL VEST AND ALL THE WHILE. The meaning of the chapter turns upon 何以—何有, or 以何者 'wherewith.' 寬 is essential to rulers, 敬 to servants, and 哀 to mourning.

BOOK IV. LE JIN.

不敬，臨喪不哀，吾何以觀之哉。

里仁第四

子曰：里仁爲美，擇不處仁，焉得知？
子曰：不仁者，不可以久，遠約，不可以長。
處樂，仁者安仁，知者利仁。

CHAPTER I. The Master said, 'It is virtuous manners which constitute the excellence of a neighbourhood. If a man in selecting a residence, do not fix on one where such prevail, how can he be wise!

CHAP. II. The Master said, 'Those who are without virtue cannot abide long either in a condition of poverty and hardship, or in a condition of enjoyment. The virtuous rest in virtue, the wise desire virtue.'

MEANING OF THIS PART. 里仁第四

'Virtue is a neighbourhood.' 仁. This is the title of this fourth Book, which is most occupied with the subject of 仁. To consider that learn invariably by themselves would by no means suit study of the chapters. For it is a virtue, as a general term, would answer better. There is no need of further discussion as to the place of the sentences and this is treated of in the last Book, and this is the reason why the one subject immediately follows the other.

1. **里** is the subject of a sentence. According to the 周禮, the families made a 鄰, and five 鄰 a 里, which we might say, therefore, a hamlet or village. There are other meanings of the character of its compound household. 處, yet time, a verb, to dwell in. 知, with time, is the same as 智, 'wisdom, to see, to frequently know. Friend-

ship, we have seen, is for the aid of virtue. 仁. 3. and he must choose to be the object desired in seeking a residence.

2. **ONLY THIS VIRTUE CHAPTER I HAVE FOR THE** **VARIOUS MEANINGS OF 里** 里 to kind, to care for what helps to be virtuous, and here the metaphor being otherwise directed, it denotes a condition of poverty and hardship. 利 gain, 'profit, tend to a verb. 安仁, 'to desire, 'to dwell.' 安仁, 'to rest in virtue, being virtuous without effort. 利仁, 'to desire virtue, being virtuous because it is the best policy. Observe how 着 following 仁 and 知 makes them terms adjectives or participles. 不可, 'may not.' 不能 cannot. The inability is moral. 不可 is the last VII.

子曰：惟仁者能好人，能惡人。
 子曰：苟志於仁矣，無惡也。
 子曰：富與貴，是人之所欲也，不以其道得之，不處也。貧與賤，是人之所惡也，不以其道得之，不去也。君子去仁，惡乎成名？君子無終食之間

CHAP. III The Master said, 'It is only the (truly) virtuous man, who can love, or who can hate, others.'

CHAP. IV The Master said, 'If the will be set on virtue, there will be no practice of wickedness.'

CHAP. V 1 The Master said, 'Riches and honours are what men desire. If it cannot be obtained in the proper way, they should not be held. Poverty and meanness are what men dislike. If it cannot be obtained in the proper way, they should not be avoided.'

2 'If a superior man abandon virtue, how can he fulfil the requirements of that name?

3 'The superior man does not even for the space of a single meal, act contrary to virtue. In moments of haste, he cleaves to it. In seasons of danger, he cleaves to it.'

2 (ONLY IN THE GOOD MAN ARE AFFECTIONS OF LOVE AND HATE DUE, AND TO BE DEPENDENT ON THAT CHAPTER IS INCORPORATED WITH THE 大學) 傳 1 好 and 惡 (read out) are both verbs in the 1st line.

4 THE VERB 苟 WILL PROBABLY HAVE AN UNKINDNESS, 苟 誠, not surely—'if but'—'if really'—Compare the statement, a John iii 9. 'Whoever is born of that dish not come into me.'

5 THE DEVIATION OF THE ORDER OF THE VERBS.

1 For the misunderstanding of 之 in the connecting 得之 we are to look to the following verbs 處 and 去. We might translate the first 不以其道得之. If they cannot be obtained, &c. but this would not suit the second case. 其道 the way, i.e. the

proper way. If we supply a noun to 處 and 去 it must be 君子—he will not abide in, nor go away from, riches and honours. 2 惡 read out, the 1st term, 'how.' 名, 'name,' not reputation, but the name of a character, which he bears. 3 終食之間 'The space in which a meal can be finished' meaning a short time. 4 造次 (shun-chang) also with 草次) and 顛沛 (shun-pai) express in the former for haste and confusion the latter for danger and danger but it is not easy to trace the attaching of these meanings to the characters. 顛 to fall down, and 沛, the same, but the former with the first up, the other with the first down. 必於是, —comp. Horace's 'Quid sit ad omni'

是。違仁，道次必於是，顛沛必於是。
 子曰：我未見好仁者，惡不
 仁者，好仁者，無以尚之，惡不
 仁者，其爲仁矣，不使不仁者
 加乎其身上。有能一日用其力
 於仁矣乎？我未見力不足者。
 蓋有之矣，我未之見也。
 子曰：人之過也，各於其黨，
 觀過，斯知仁矣。

CHAP. VI. 1. The Master said, 'I have not seen a person who loved virtue, or one who hated what was not virtuous. He who loved virtue, would esteem nothing above it. He who hated what is not virtuous, would practice virtue in such a way that he would not allow anything that is not virtuous to approach his person.

2. 'Is any one able for one day to apply his strength to virtue? I have not seen the case in which his strength would be insufficient.

3. 'Should there possibly be any such case, I have not seen it.

CHAP. VII. The Master said, 'The faults of men are characteristic of the class to which they belong. By observing a man's fault, it may be known that he is virtuous.

1. A LAXITY BECAUSE OF THE SCARCITY OF THE
 LOVE OF VIRTUE, AND AN INCORRECTNESS TO CHASE
 THE VIRTUE. 1. The first four 者 belong to
 the verbs 好 and 惡 and give them the force
 of participles. 仁 使 不仁者, 者 belongs
 to 不仁, and 不仁者 - 不仁之事
 Commonly, 者 = 'he or those who,' but some-
 times also = 'that or those things which.' 尚
 = 加, 'to add to.' Moreover, character 尚
 translates the sentence strongly. He who loves
 virtue and benevolence can have nothing more
 said in his praise. 2. 蓋 here is 既辭
 'a particle of doubt' as often. 未之有
 a translation, as in (1) it is
 1. A MAN IS NOT SO AS VIRTUE BECAUSE
 BECAUSE HE WAS FAULTY. Such a thought must
 found in this chapter as which we may say,
 however, that Confucius is true in the charge
 brought against Tzu-hsi I. 3. 人之過
 也 stands absolutely. — As to the faults of
 men, 各 - 各人 and 於 - 從 'Each
 man follows his class. Observe the force of
 過 what goes beyond. The faults are the
 excesses of the parties concerned. Compare
 (1) with the text. And even his feelings lead
 to virtuous side.

子曰：朝聞道，夕死，可矣。
 子曰：士志於道，而恥惡衣惡食者，未足與議也。
 子曰：君子之於天下也，無適也，無莫也，義之與比。
 子曰：君子懷德，小人懷土，君子懷刑，小人懷惠。

CHAP. VIII. The Master said, 'If a man in the morning hear the right way, he may die in the evening without regret.'

CHAP. IX. The Master said, 'A scholar, whose mind is set on truth and who is ashamed of bad clothes and bad food, is not fit to be discoursed with.'

CHAP. X. The Master said, 'The superior man in the world does not set his mind either for anything, or against anything; what is right he will follow.'

CHAP. XI. The Master said, 'The superior man thinks of virtue; the small man thinks of comfort. The superior man thinks of the sanctions of law, the small man thinks of favours which he may receive.'

8. THE IMPORTANCE OF SHOWING THE RIGHT WAY. One is perplexed to translate 道 here.

This defines it—事物當然之理 'the principles of what is right in a natural way.' But in the explanation in 四書章句, 道 is the path—

一道即率性之道 '道 is the path — the course which is in accordance with our nature.' Han is forced for this, and as we do not know as to the knowledge of it, he is doubtful is not better than that of a road. One would take exception to any sentence so vague upon matter of some higher to it than Confucius have been able to propose. Ho Yen takes a different view and makes the word disappear in his translation that he was lucky to be a hard hearing of right principles prevailing in the world. Could I only see of the prevalence of right principles I could be the same meaning. (Other views of the meaning have been proposed.)

9. THE PLACE OF THE RIGHT SHOULD BE A GOOD SPOT BECAUSE ACHIEVED BY POWER 與議.—to be discoursed with, i.e. about 道 or

'truth, which perhaps is the best translation of the term in place of the first.

10. DISCONTENT IN THE VIEW OF THE CONFUCIAN'S REALITY. 子曰之云云 'The vision of the Confucian to the world, i.e. to all things presenting themselves to him. 適, read it, is explained by 專主, to set the mind exclusively on. We may take the best sense thus—'his is the according with, and keeping near to (比, the 4th tone, 從 or 親) righteousness. This gives much character to the signification, the 與 blending its meaning with 比.

11. THE DIFFERENT SITUATION OF THE SUPERIOR AND THE SMALL MAN. 道 is here emphatic, —

'cherishes and plans about.' 土 'earth, the ground, is here defined—所處之安 'the rest of comfort and dwells about. May it not be used somewhat in our sense of earthly? —'thinks of what is earthy.'

人懷惠。

子曰：放於利而行，多怨。

子曰：能以禮讓為國乎？

何有？不能以禮讓為國，如

何？

子曰：不患無位，患所以

立，不患莫己知，求為可知

也。

子曰：參乎！吾道一以貫

之。曾子曰：唯。子出，門人問

CHAP. XII The Master said, 'He who acts with a constant view to his own advantage will be much murmured against.'

CHAP. XIII The Master said, 'Is a prince able to govern his kingdom with the complaisance proper to the rules of propriety, what difficulty will he have? If he cannot govern it with that complaisance, what has he to do with the rules of propriety?'

CHAP. XIV The Master said, 'A man should say, I am not concerned that I have no place; I am concerned how I may fit myself for one. I am not concerned that I am not known; I seek to be worthy to be known.'

CHAP. XV 1. The Master said, 'Shall my doctrine be that of an all-pervading unity?' The disciple Tsang replied, 'Yes.'

2. The Master went out, and the other disciples asked saying,

12 THE COMPLETION OF SELFISHNESS (利, as selfish or gain) 所以立 is to be 放 the 3rd time, 依, 'to accord with' is explained 所以立乎其位

13 THE INTERESTS OF GOVERNMENT OF PEACE- 14 吾道一以 貴之 — as myself it occurs to translate, 'my 貴之 have no thing which goes through 貴之 but each an action that has not been 貴之 are made to contain the empire and pre- 貴之 divide of 吾道 and 之 is to said, 'refer to 貴之 as the age. The one thing or unity 貴之 intended by Confucius was the heart man's 貴之 nature of which all be relations and actions 貴之 of it are only the development and outgrowth

14. ADOPTION TO SELF-DETERMINATION (Comp. 1 位. Here, as there, 不 not being imperative, we must supply a nominative. 位, a place,

曰何謂也。曾子曰，夫子之道，忠恕而已矣。子曰，君子喻於義，小人喻於利。子曰，見賢思齊焉，見不賢而內自省也。子曰，事父母幾諫，見志不從，又敬

'What do his words mean? Tsang said, 'The doctrine of our master is to be true to the principles of our nature and the benevolent exercise of them to others,—this and nothing more.'

CHAP. XVI The Master said, 'The mind of the superior man is conversant with righteousness, the mind of the mean man is conversant with gain.'

CHAP. XVII The Master said, 'When we see men of worth, we should think of equalling them; when we see men of a contrary character, we should turn inward and examine ourselves.'

CHAP. XVIII. The Master said, 'In serving his parents, a son may remonstrate with them, but gently; when he sees that they do not mean to follow his advice, he shows an increased degree of reverence, but does not abandon his purpose; and should they punish him, he does not allow himself to murmur.'

忠 and 恕 which seem to be two things, 忠 - 忠 is here to be understood. 於 is here to be understood, and may be compared with the Chinese 於.

忠 and 恕 of 忠 as and 心 The 'center heart' - i. the ego and the ego heart - the ego sympathy with others. 忠 is duty.

doing, on a consideration, or from the impulse of one's own self. 恕 is duty-doing, on the principle of reciprocity. The chapter shows that Confucius may be said to refuse duties indicated by man's mental moral law. He was simply a moral philosopher. 忠恕唯

是得也. - 'yes. Such say that 門人 must mean Tsang's own disciples, and that had they been those of Confucius, we should have read 弟子. The criticism cannot be depended on. 而已矣 is a very emphatic 'and nothing more.'

下氣 怡色 柔聲 of the 內則 志 is the will of the parents. 又敬 - 更加孝敬, 'again increasing his filial reverence. the 起敬起孝 of the 內則

不違 is not abandoning his purpose of re-

is it a shortcoming and neglecting of through the position has and the small man

不違勞而不怨。

子曰：父母在，不遠遊，遊

必有方。

子曰：三年無改於父之

道，可謂孝矣。

子曰：父母之年，不可不

知也。一則以喜，一則以懼。

子曰：古者言之不出，恥

躬之不逮也。

子曰：以約失之者鮮矣。

CHAP. XIX. The Master said, 'While his parents are alive, the son may not go abroad to a distant place. If he does go abroad he must have a fixed place to which he goes.'

CHAP. XX. The Master said, 'If the son for three years does not alter from the way of his father, he may be called filial.'

CHAP. XXI. The Master said, 'The years of parents may by no means not be kept in the memory, as an occasion at once for joy and for fear.'

CHAP. XXII. The Master said, 'The reason why the ancients did not readily give utterance to their words, was that they feared lest their actions should not come up to them.'

CHAP. XXIII. The Master said, 'The cautious seldom err

undeviating, and not so 白威 says in the rare, says have 念念不忘意, the meaning

ment given by Ho Yu. 不敢違父母

意 not daring to go against the mind of his

勞 - toiled and pained, what the

內則 says 撻之流血, 'should they

beat him till the blood flows.

18 A son ought not to go to a distance

whence he will not be able to pay the due

attention to his parents. 方 - 一定間

'a fixed direction or quarter, whence he may

be recalled. Summary

20 A repetition of part of 11

22 What never the son of parents should

have on their mind 知 it is said, and

of unchangeable. 19 The virtue of not

between in word. Summary the fact of the

two 之 The son coming forth of the words

of the ancients was that they did not come

ing up to them of his conduct

21 According to version. Follow a version,

which I have adopted is here happy 的

you chap 11. The binding here is of one's

self, self-restraint, a version. 失之 - loose

之 - referring to whatever between the son

himself may be regarded as. 之 after an active

verb, when taken together as usual a double

verb renders the expression best in English.

矣。朋友數，斯疏。
 君數，斯辱矣。
 子游曰：事
 孤，必有鄰。
 子曰：德不
 敏於行。
 欲訥於言，而
 子曰：君子

CHAP. XXIV. The Master said, 'The superior man wishes to be slow in his speech and earnest in his conduct.'

CHAP. XXV. The Master said, 'Virtue is not left to stand alone. He who practices it will have neighbours.'

CHAP. XXVI. Tsz-yü said, 'In serving a prince, frequent remonstrance a lead to disgrace. Between friends, frequent reproofs make the friendship distant.'

19. 此二句之句意，與前章之句意，

22. THE VIRTUOUS ARE NOT LEFT ALONE - AN

ENCOURAGEMENT TO VIRTUE. 孤，Forthem,

here = solitary, friendless. 德不孤 -

德無孤立之理. 'It is not the na-

ture of virtue to be left to stand alone. 鄰.

see chap. 1. Here, generally used for friends,

symbolism of the mind.

23. A LESSON TO DOUBTLINESS AND DISTRUST.

數, the 4th tone, read also, 'frequently' under-

stood here in reference to remonstrating or

reproving. 斯 = 'this' this leads to, or

thereon in.

BOOK V KUNG-YÊ CH'ANG.

子。其罪也。治長。子謂公
 謂南容。其子妻之。以非縲
 公治長
 第五

CHAPTER 1. 1. The Master said of Kung-yê Ch'ang that he might be wived, although he was put in bonds, he had not been guilty of any crime. Accordingly, he gave him his own daughter to wife.

2. Of Nan Yung he said that if the country were well-governed,

REMARKS ON THIS BOOK.—公治長第

五. Kung-yê Ch'ang, the surname and name

of the first individual spoken of in it, heads

this book which is chiefly occupied with the

judgment of his person (the others for a series of

his disciples and others. As the decision,

frequently turns on their being possessed of

that also, or perfect virtue, which is so con-

spicuous in the last Book this is the reason,

it is said, why the one immediately follows

the other. As Tsz-kung appears in the Book

several times, some have thought that it was

compiled by his disciples.

或曰：雍也仁而不佞。子曰：焉用佞？禦人以口給，屢憎於人，不知其仁焉用佞？
 子曰：使漆雕開仕。對曰：吾斯之未能信。子說。
 子曰：道不行，乘桴浮于海，從我者，

CHAP. IV. 1. Some one said, 'Yang is truly virtuous, but he is not ready with his tongue.'

2. The Master said, 'What is the good of being ready with the tongue! They who encounter men with assertions of speech for the most part procure themselves hatred. I know not whether he be truly virtuous, but why should he show readiness of the tongue!'

CHAP. V. The Master was wishing Chi-t'iao K'ai to enter on official employment. He replied, 'I am not yet able to rest in the assurance of truth.' The Master was pleased.

CHAP. VI. The Master said, 'My doctrines make no way. I will get upon a raft, and float about on the sea. He that will accompany me will be Yü, I dare to say.' Tze-lü hearing this was glad.

4. On *LAS YUNG* — CHAPTERS WITH THE changed into 問 on the occasion of the entrance of YANG OF TUNG. 4. 冉雍 styled 仲弓, has his father the poet, on the east, among 'the wise ones.' His father was a worthless character (see VI. iv), but he himself was the opposite. 佞 means 'ability' generally, clever, ability of speech, often, though not always, with the bad sense of artfulness and flattery. A Confucius would not grant that Yung was 仁, but his not being

佞 was in his favour rather than otherwise. 佞口給 (read shih too diok, 'straightness of speech') 焉 when why, rather than 'how.'

The first 焉用仁 is a general statement, not having special reference to *LAS YUNG*. In the 註疏, 不知其仁焉用佞 is read as one sentence. 'I do not know how this virtuous should also use readiness of speech.'

5. Chi-t'iao K'ai, OPINION OF THE QUALIFICATIONS NECESSARY IN VARIOUS OFFICES. Chi-t'iao, now 池, on the east, in the outer gate, was styled 子若. His name originally was 敏, for 敏, 'to act with caution,' 'to maintain, dis-

pute' 孝景 a.c. 156, whose name was also 敏. The difficulty is with 斯—what does it refer to? and with 信—what is the force? In the chapter about the discipline in the 家語 it is said that K'ai was reading in the *Shu-ching*, when Confucius happened to be about taking office, and he joined in the book at some particular passage in it, saying, 'I am not yet able to rest in the assurance of (信—真知確見) etc. (1) may have been so. On the force of the 之

4. CONFUCIUS SEEMING TO WITHDRAW FROM THE WORLD — A LAMENT BY T'AN C. T'ung supposed his master really meant to leave the world and the idea of floating along the coast was pleased his ardent temper. But T'ung is only expressed in this way his regret at the backwardness of men to receive his doctrine. 無所取材 is difficult of interpretation. Chi-t'iao takes 材 as being for 裁, 'to act with caution,' 'to maintain, dis-

其由與。子路聞之喜。子曰：由也，好勇過我，無所取材。孟武伯問：子路仁乎？子曰：不知也。又問：子曰：由也，千乘之國，可使治其賦也，不知其仁也。求也何如？子曰：求也，千室之邑，百乘之家，可使爲之宰也，不知其仁也。赤也何如？子曰：赤也，束帶立於朝，可使與賓客言也，不知其仁也。

upon which the Master said, 'Yü is fonder of daring than I am. He does not exercise his judgment up in matters.'

CHAP. VII. 1. Mäng Wü asked about Tse-lü, whether he was perfectly virtuous. The Master said, 'I do not know.'

2. He asked again, when the Master replied, 'In a kingdom of a thousand chariots Yü might be employed to manage the military levies, but I do not know whether he be perfectly virtuous.'

3. 'And what do you say of Chü?' The Master replied, 'In a city of a thousand families, or a clan of a hundred chariots, Chü might be employed as governor, but I do not know whether he is perfectly virtuous.'

4. 'What do you say of Ch'ih?' The Master replied, 'With his dash and standing in a court, Ch'ih might be employed to converse with the victors and guests, but I do not know whether he is perfectly virtuous.'

criminals,' and hence the meaning in the translation. 賦, keeping the meaning

of 材, explains 無所取於梓材, = 'my meaning is not to be found in the art.

Another old writer makes 材 = 裁 and

putting a stop at 勇 explains—Yü is fond of daring, he cannot go beyond himself in his

my meaning.

1. On Tse-lü, Tse-lü, and Tse-lü.

孟武伯 一 千乘之國

賦 property revenues, taken out the quota of soldiers contributed being regulated by the amount of the revenue. its form is used here for the form of military levies.

求, see III. vi 百乘之家 an apposition to 千乘之國 was the second

day for the levy or appropriated to the highest grade of officers in a 國 a state,

supposed also to comprehend men besides

子曰：「**子謂子貢曰：『汝與回也孰愈？』**對曰：『賜也，何敢望回？回也，聞一以知十，賜也，聞一以知二。』」子曰：「弗如也，吾與女弗如也。」
 宰予晝寢。子曰：「朽木不可雕也，糞土之牆不可朽也，於予與何誅？」子曰：「始吾於人也，聽其言而信其行；今吾於人也，

CHAP. VIII. 1. The Master said to Tsz-kung, 'Which do you consider superior, yourself or Hui?'

2. Tsz-kung replied, 'How dare I compare myself with Hui! Hui learns one point and knows all about a subject; I hear one point and know a second.'

3. The Master said, 'You are not equal to him. I grant you, you are not equal to him.'

CHAP. IX. 1. Tsai Yu being asleep during the day time, the Master said, 'Rotten wood cannot be carved; a wall of dirty earth will not receive the trowel. Thus Yu!—what is the use of my reproving him?'

2. The Master said, 'At first, my way with men was to hear their words, and give them credit for their conduct. Now my way is to hear their words, and look at their conduct. It is from Yu that I have learned to make this change.'

爲之宰 'to be its governor.' This is a 'numeral, and 'ten' the completion, hence peculiar idiom, something like the double of 'the meaning of 聞一以知十, as in the text in Lohi. 4. Ch'ü, surnamed 公西, translation 3 與—許, to allow, 'to grant

and styled 子華, having now the 14th place, in Hu Yen's, see here the octams of 台成 about a 1136 was utterly odd strangely and you are he is not equal him saying that contain no trace could you Tsz-kung 5. Two instances of Tsai Yu are in evidence.

1. 於子與 In the case of Yu 與 has here the force of an exclamation, as below, 誅, a strong term, to mark the severity of the reprimand. 子曰 to superior. The characters were probably added by a transcriber. If not, they should begin another chapter. Tsai Yu, the same as Tsai Wo in III 21.

2. 望 to look up, to look up to, here—比 'to compare with.' 'One' is the beginning of

可得而聞也。夫子之言性
與天道，不可得而聞也。
子路有聞，未之能行，唯
恐有聞。
子貢問曰：孔文子，何以
謂之文也？子曰：敏而好學，
不恥下問，是以謂之文也。
子謂子產，有君子之道
四焉：其行己也恭，其事上
也敬，其養民也惠，其使民

CHAP XIII. When Tze-hu heard anything (he had not yet succeeded in carrying it into practice, he was only afraid) lest he should hear something else.

CHAP XIV. Tze-kung asked, saying, 'On what ground did King-wu get that title? was . . . The Master said: 'He was of an active nature and yet fond of learning and he was not ashamed to ask and learn of his inferiors.' On these grounds he has been styled 'Wu.'

CHAP XV. The Master said: I possess an elder brother of myself, he was a duke, he was a superior, he was respectful, in treating the people, he was kind, in ordering the people, he was just.

子謂子產，有君子之道四焉：其行己也恭，其事上也敬，其養民也惠，其使民

25. The subject of Tze-hu is exhausted. The Master's conversation has concluded. 唯恐後有所聞. is to be completed. 唯恐後有所聞. is to be completed.

26. As a result of the subject of Tze-hu is exhausted, the Master's conversation has concluded. 唯恐後有所聞. is to be completed. 唯恐後有所聞. is to be completed.

子謂子產，有君子之道四焉：其行己也恭，其事上也敬，其養民也惠，其使民

27. The subject of Tze-hu is exhausted. The Master's conversation has concluded. 唯恐後有所聞. is to be completed. 唯恐後有所聞. is to be completed.

未知焉得仁。崔子弑齊君，
陳文子有馬十乘，棄而違
之，至於他邦，則曰：「猶吾大
夫崔子也。」違之，之一邦，則
又曰：「猶吾大夫崔子也。」違
之，何如？子曰：「清矣。」曰：「仁矣
乎？」曰：「未知焉得仁。」
季文子三思而後行。子
聞之曰：「再，斯可矣。」
子曰：「甯武子，邦有道，則

3. *Tse-chang* proceeded, 'When the officer Chûn killed the prince of Ch'i, Ch'ân Wên, though he was the owner of forty horses, abandoned them and left the country. Coming to another State, he said, "They are here like our great officer, Ch'ûn," and left it. He came to a second State, and with the same observation left it also, —what do you say of him? The Master replied, 'He was pure.' 'Was he perfectly virtuous?' 'I do not know. How can he be pronounced perfectly virtuous?'

CHAP. XIX. Ch'ân Wên thought thrice, and then acted. When the Master was informed of it, he said, 'Twice may do.'

CHAP. XX. The Master said, 'When good order prevailed in his country, Ning Wû acted the part of a wise man. When his country was in disorder, he acted the part of a stupid man. Others may equal his wisdom, but they cannot equal his stupidity.'

to officers, e.g. the prefect of a department and distinguished officer of Li 二 4th term, is called 府尹 *Tsu-wên*, pronounced 府尹 and without 殺於苑 (wounded by a tiger) had been noted for his age mentioned by Tsu-liang, but the sage would not concede that he was therefore 仁 a 仁 was a great officer of Ch'i. Yen Ping (chap. xvi) distinguished himself as the murderer of the murderer, the 547 here referred to Ch'ân Wên was also who an officer of Ch'i 之一邦之 is a verb, 往 乘 4th term, in 12.17, but with a different meaning = a team of four horses.

10. *Phu-yü* success even. Wên was the posthumous title of 季行父 a faithful

and distinguished officer of Li 二 4th term, three times, but more say it = 二 二, 'again and again. Confucius Hall's remark = 'In matters of conscience first thoughts are best. 22. The passages are absolutely identical or like Wu King Wû (武) honorary epithet, see 11.17 was an officer of Wu in the time of Wan, a.c. 600-535. In the first part of his official life this state was quiet and prosperous, and he wisely acquiesced himself of his duties. Afterward's came confusion. The prince was driven from the throne, and Ning Yü (金 was his name) might, like other wise men, have retired from the danger. But he, God-fearing, as it seemed, chose to follow the

也。可及也。其愚不可及也。知邦無道，則愚其知。與吾黨之小子狂簡，歸與歸。斐然成章，不知所以裁之。子曰：伯夷叔齊，不念舊惡，怨是用希。子曰：孰謂微生高

CHAP. XXI. When the Master was in Ch'án, he said, 'Let me return! Let me return! The little children of my school are ambitious and too hasty. They are accomplished and complete as far, but they do not know how to restrict and shape themselves.'

CHAP. XXII. The Master said, 'Po-i and Shü-chi did not keep the former wickednesses of men in mind, and hence the resentments directed towards them were few.'

CHAP. XXIII. The Master said, 'Who says of Wei-shang Káo

fortune of his prince, and yet actually brought it about in the end, that the prince was reinstated and order restored.

21. THE MASTER OF CONFUCIUS ABOUT THE THIRTIETH OF HIS AGE. Confucius was born in Ch'án. It does not seem to be the first time when he thus expressed himself. He was then over forty, and he ought to have said that he was not so now for it was his triumph of his prince's plan he became the more anxious about their wickedness, and he was afraid of the prince in order to that. Hence is the reason in view of the chapter. Some say however that it is not to be understood of all the disciples. Compare

Marquis VII. II ch. 27. 吾黨之小子

狂, 'mad,' also 'extravagant, high-enthusiast.

The 狂 are naturally 簡, loose and careless

of minute. 斐然, 'accomplished-like

章, see chap. 21. 成章, something complete.

裁, see chap. 21, but its application here is somewhat different. The antecedent

之 is all the preceding description.

22. THE DISSENTS OF PO-I AND SHÜ-CHI. These were ancient men of the closing period of the Shang dynasty

Compare Marquis II. I ch. 2. 21. They were here, sons of the king of K'ü-chü (武紂).

22. 兗 and 致. I and Ch'í

are their honorary epithets, and 伯 and 叔

only indicate their relation to each other as older

and younger. Po-i and Shü-chi however are

called 兗 and 致 with no indication of

of the Chinese. K'ü-chü was a great hero, in

relation to the present department of 永平

in P'ien-chü. Their father said his daughter

to Shü-chi, who refused to take the place of his

older brother. Po-i and Shü-chi then

with a lock abandoned it and set on fire

where it is. When King Wu was at the

resources left and the tyrant Chü they made

long approaches and he refused to give up his

power. Finally, they died of hunger without

being under the new dynasty. They were

in accord with their party, and even to some

extent they considered that but Confucius here

brings out their generosity. 想足以希

想足以希. Something is thereby

直或乞醯焉。乞諸其鄰而與之。
 子曰：「巧言令色，足恭，左丘明恥之，丘亦恥之。匿怨而友其人，左丘明恥之，丘亦恥之。」
 顏淵季路侍。子曰：「盍各言爾志。」子路曰：「願車馬衣輕裘，與朋友共，敝之而無憾。」顏淵曰：「願無

that he is upright! One begged some vinegar of him, and he begged it of a neighbour and gave it to the man.

CHAP. XXV. The Master said, 'Fine words, an insinuating appearance, and excessive respect, — Tzu Chi-shu-ming was ashamed of them. I also am ashamed of them. To conceal resentment against a person, and appear friendly with him — Tzu Chi-shu-ming was ashamed of such conduct. I also am ashamed of it.

CHAP. XXV. : Yen Yuan and Chi Lu being by his side, the Master said to them, 'Come, let each of you tell his wishes.'

2. Tzu-lu said, 'I should like, having chariots and horses, and light fur dresses, to share them with my friends, and though they should spoil them, I would not be displeased.'

3. Yen Yuan said, 'I should like not to boast of my excellence, nor to make a display of my meritorious deeds.'

24. FRAMES OF UNCLARITY, AND OF THE CHINESE. The Chinese declines pronouncing some 巧言令色 *see* 1 (ii) 足恭, *ex* of Chi-shu-ming. The Chinese declines pronouncing

some 足恭, *ex* of Chi-shu-ming. The Chinese declines pronouncing

Some of the old commentators in, keeping the moral tone and meaning of 足, interpret the phrase of movements of the feet to be in respect. The Japanese about Tzu Chi-shu-ming

are seldom 足. 析除說, 1. *see*. It is

either not for us. *see* 1. The judgment of the

commentator 程 that he was an object of

reputation. It is not to be seen that he

was a disciple of Confucius, the name which

represented to the Chinese Chi-shu-ming, the

death of the sage, and carried on the history

for many years, many years. 丘 was the name

of Chi-shu-ming. The Chinese declines pronouncing

of Chi-shu-ming. The Chinese declines pronouncing

of Chi-shu-ming. The Chinese declines pronouncing

of Chi-shu-ming. The Chinese declines pronouncing

of Chi-shu-ming. The Chinese declines pronouncing

of Chi-shu-ming. The Chinese declines pronouncing

of Chi-shu-ming. The Chinese declines pronouncing

of Chi-shu-ming. The Chinese declines pronouncing

of Chi-shu-ming. The Chinese declines pronouncing

BOOK VI. YUNG YEH

雍也第六
 子曰：雍也可使南面。仲弓問子桑伯子。子曰：可也。簡。仲弓曰：居敬而行簡，以臨其民，不亦可乎？居簡而行簡，無乃大簡乎？子曰：雍之言然。

CHAPTER 1. 1. The Master said, 'There is Yung' - He might occupy the place of a prince.'

2. Chung-kung asked about Tze-sang Po-tze. The Master said, 'He may pass. He does not mind small matters.'

3. Chung-kung said, 'If a man cherish in himself a reverential feeling of the necessity of attention to business, though he may be easy in small matters in his government of the people, that may be allowed. But if he cherish in himself that easy feeling, and also carry it out in his practice, is not such an easy mode of procedure excessive?'

4. The Master said, 'Yung's words are right.'

READING IN THIS BOOK. 雍也第六
 'There is Yung' commences the first chapter, and stands as the 11th of the Book. Its subjects are much akin to those of the preceding Book and therefore, it is said, they are in juxtaposition.

1. THE CHARACTER OF YUNG YEH AND TZE-SANG PO-TZE. 1. Yung, Y 19, 可使南

面, 'might be employed with his face to the south.' In China the sovereign sits facing the south. He is the prince of the State in the several courts in Confucius's time. An explanation of his practice is attempted in the Yi ching, 設卦 chap. 12 離也者明也 萬物皆相見南方之卦也 聖人南面而聽天下向明而治蓋取此也. The diagram 11 surveys the idea of brightness, when all things

are exhibited to one another. It is the diagram of the south. The nature of the trigram (i. e. monarchs) to sit with the face to the south, and 'listen to the representations of a' in the 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

the designation of Jan Yung, see V 19. 簡 has here substantially the same meaning as in V 21. 不煩 not troubling, i. e. not self about small matters. With reference to that place, however, the dirt, after the old women, explains it by 大 'great'. Of Tze-sang Po-tze we know nothing certain but what is here stated. (The 11. seems to be wrong in regarding the identification of him with the Tze-sang 116 of Chwang-tsun VI par. 11.) 居敬 'to dwell in respect, to have the mind intruded with it. 敬 - 敬事 as in I 7.

齊也。乘肥馬，衣輕裘，吾
之粟五秉。子曰：赤之適
請益。曰：與之庾。冉子與
其母請粟。子曰：與之釜。
子華使於齊，冉子爲
未聞好學者也。幸短命死矣。今也則亡。
好學，不遷怒，不貳過，不
學。孔子對曰：有顏回者，
哀公問弟子孰爲好

CHAP. II The duke Ai asked which of the disciples loved to learn. Confucius replied to him, 'There was Yen Hui, who loved to learn. He did not transfer his anger; he did not repeat a fault. Unfortunately, his appointed time was short and he died, and now there is not such another. I have not yet heard of any one who loves to learn as he did.'

CHAP. III 1. Tze-hwé being employed on a mission to Ch'i, the disciple Zan requested grain for his mother. The Master said, 'Give her a *shü*.' Yen requested more. 'Give her an *yu*,' said the Master. Yen gave her five *ping*.

2. The Master said: 'When Ch'ih was proceeding to Ch'i, he had fat horses to his carriage, and wore light furs. I have heard that

2. THE MASTERS OF A TRUE LOVE TO LEARN
HIS REPLY TO THE OTHER DISCIPLES. IS
有顏回者，者 - 'that.' - 'There was
that Yen Hui. He did not transfer his
anger, i. e. his anger was on turbulent pas-
sions in the mind, but was excited by some
specific cause, in which alone it was directed.
短命死矣 - 'he died an early death,
but 命 conveys also the idea in the transla-
tion. The two last clauses are completed thus:
一今也 則亡 (read as, and - 無) 是
人未聞如是之好學者也。

1. TRANSLATION OF CONFUCIUS IN REWARD
OF HIS DISCIPLES. K'ung-hsi Ch'ih
styled Tze-hwé; - see V. vii 3. 1. 使, in 4th
sense, 'to commission, or 'to be sent to do sth.
2. Hui says the commission was a private
one from Confucius, but this is not likely.
The 4th interpretation makes it a public one
from the court of Lo, - 四書改錯

III. 12. 冉子, 'the disciple Zan, - III. 11.
Zan is here styled 子 like 有子, in I. 11,
but only in narrative, not as introducing any
wise utterance. A 升 contained 4 shü (斗)
and 4 shü (升) = 16 shü. The 5000
tailed 100 shü, and the 1000 shü (斛) or
1000 shü. A shü of the present day is about
the fourth part of an English pint. 2. 之
之 in 吾聞之 refers to what follows.
3. In Ho Yee's edition, another chapter con-
tains here. Tze-hui, named 濂, to love
the yin, east, in the outer hall of his temple.
He was noted for his pursuit of truth, and
carelessness of worldly entanglements. After the
death of Confucius, he withdrew into retire-
ment in Wei. He is related by Chuang-tsun
that Tze-hui, high in official station, 2000
one day in great style to visit him. He received
him in a tattered coat, and Tze-hui asking
him if he were ill, he replied, 'I have heard

聞之也。君子周急不
繼富。原思爲之宰，與
之粟九百，辭。子曰，毋
以與爾鄰里鄉黨乎。
子謂仲弓曰，犁牛
之子，騂且角，雖欲勿
用，山川其舍諸。
子曰，回也，其心三
月至焉而已矣。

a superior man helps the distressed, but does not add to the wealth of the rich.

3. Yuan Shieh became governor of a town by the Master; he gave him in a hundred measures of grain, but Shieh declined them.

4. The Master said, Do not despise them. May you not give them away in the neighbourhood, amongst the work and villages?

CHAP. IV. The Master, speaking of Chung-hung, said, 'If the calf of a branded cow be cut and carried, although men may not wish to use it, would the spirits of the mountains and rivers put it aside?'

CHAP. V. The Master said, Such was Hsi that for three months there would be nothing in his conduct contrary to perfect virtue. The others may attain to this in some days or in some months, but nothing more.'

that to have no merit, and to give and take
to study truth and ~~the~~ things that are
to do. If a ruler and Tzu-hung away in
confusion. The good man who has a
will not be the proper way for an officer to
see a man.

爲之宰 爲之宰 see V vol. 10, 11
It is not easy to give the 之 the same refer-
ence here as in the passage 4. According to
ancient statistics 爲 is a simple and a com-
pound character for the other 爲, which has
functions, but the meaning is no more than
'this year about you.' 平 makes the remark
or 'may you not, do.'

6. The text of a saying on the part of
Confucius is 3. The text of Chung-
kung on V it was a kind of 3. The
and some would have 3. The text of
The rules of the Chou system required that
members should be red, and have

good horns. An animal with these qualities
is not to be put to death, but it was not possible
to keep it, and it was not to be put to death.
It is not to be put to death, but it is not to be put to death.

子謂仲弓曰，犁牛之子，騂且角，雖欲勿用，山川其舍諸。
子謂仲弓曰，犁牛之子，騂且角，雖欲勿用，山川其舍諸。
子謂仲弓曰，犁牛之子，騂且角，雖欲勿用，山川其舍諸。

子謂仲弓曰，犁牛之子，騂且角，雖欲勿用，山川其舍諸。
子謂仲弓曰，犁牛之子，騂且角，雖欲勿用，山川其舍諸。
子謂仲弓曰，犁牛之子，騂且角，雖欲勿用，山川其舍諸。

子謂仲弓曰，犁牛之子，騂且角，雖欲勿用，山川其舍諸。
子謂仲弓曰，犁牛之子，騂且角，雖欲勿用，山川其舍諸。
子謂仲弓曰，犁牛之子，騂且角，雖欲勿用，山川其舍諸。

伯牛有疾，子問之，自
牖執其手，曰：「亡之，命矣
夫！斯人也，而有斯疾也！」
斯人也，而有斯疾也。
子曰：「賢哉回也！一簞
食，一瓢飲，在陋巷，人
不堪其憂，回不改其樂。」
賢哉回也。
子曰：「冉求曰：『非不說子之
道，力不足也。』子曰：『力不

CHAP. VIII. Po-nü being ill, the Master went to ask for him. He took hold of his hand through the window, and said, 'It is killing him. It is the appointment of Heaven, alas! That such a man should have such a sickness! That such a man should have such a sickness!'

CHAP. IX. The Master said, 'Admirable indeed was the virtue of Hui! With a single bamboo dish of rice, a single gourd dish of drink, and living in his mean narrow lane, while others could not have endured the distress, he did not allow his joy to be affected by it. Admirable indeed was the virtue of Hui!'

CHAP. X. Yen Ch'ü said, 'It is not that I do not delight in your doctrines, but my strength is insufficient.' The Master said, 'Those whose strength is insufficient gave over in the middle of the way, but now you limit yourself.'

3. LATER IN CONFUCIUS' LIFE THE MENTAL
EXERCISE OF PO-NÜ. Po-nü, elder or uncle
Hui, was the designation of 冉耕, one
of the disciples of the sage. In the old inter-
pretation, his sickness is said to have been 惡
疾, 'an evil disease, by which name leprosy,
called 癩, is denoted though that character
is now employed for 'fish.' Suffering from
such a disease, Po-nü would not see people,
and Confucius took his hand through the
window. A different explanation is given by
Chu Hsi. He says that sick persons were
usually placed on the north side of the apart-
ment, but when the prince visited them, in
order that he might appear to them with his
face to the south (see chap. IV), they were moved
to the south. On this occasion, Po-nü's friends
wanted to receive 賓客 after this royal

feathers, which he avoided by not entering the
room. 亡之 = 'It is killing him.' 夫
the end there generally as a final particle =
'now' 'it is here final, end - 'alas!'

4. THE SUFFERING OF HUI CHARACTERIZING HIS
VIRTUE. The 簞 was simply a piece of the
stem of a bamboo, and the 瓢 half of a gourd
cut into two. 食, see II vii. The only thing
much as 其 in 其樂, as opposed to 其憂.
As joy, the delight which he had in the
virtue of his master, contrasted with the great
calamity which would have fallen under such poverty.

10. A HINT ARE ANY FURTHER? A SOURCE OF
A STRATEGY. Confucius would not say that he
spoke for a long time more than he did
'Give over in the middle of the way.' 'they
go so long and so far as they can and are per-
ishing when they stop.

子曰，不有祝鮀之
佞，而有宋朝之美，難
乎免於今之世矣。
子曰，誰能出不由
戶，何莫由斯道也。
子曰，質勝文則野，
文勝質則史，文質彬
彬，然後君子。
子曰，人之生也直，
罔之生也，幸而免。

CHAP. XIV. The Master said, 'Without the specious speech of the lituist To, and the beauty of the prince Chao of Sung, it is difficult to escape in the present age.'

CHAP. XV. The Master said, 'Who can go out but by the door! How is it that men will not walk according to these ways!'

CHAP. XVI. The Master said, 'Where the solid quantities are in excess of accomplishments, we have the city, where the accomplishments are in excess of the solid quantities, we have the manners of a cleric. When the accomplishments and solid quantities are equally blended, we then have the man of virtue.'

CHAP. XVII. The Master said, 'Man is born for uprightness. If a man lose his uprightness, and yet live, his escape from death is the effect of mere good fortune.'

14 THE DIFFERENCE OF THE TWO QUANTITIES
DIFFERENCE OF ACCOMPLISHMENTS AND SOLIDITY OF PERSON 祝鮀

'To pray, prayest, here, in the concrete, the office assigned to the prayers, the sacerdotal function. I have said that it was an office, as near to the meaning as possible. This was an officer of the State of Wei, called 子魚. Prince Chao had been guilty of incest with his half-sister Hsiao-tzu (see Chap. XII), and afterwards, when she was married to the Duke of Wei, he served as an officer there, carrying on his wickedness. He was reprobated for his beauty of person. 罔 is a simple connective.

-與 and the 不 is made to belong to both elements. The lituist and the prince Chao are different. He may have not the speech of To, though he may have the beauty of Chao, so, making the degeneracy of the age set down on his favor for specious talk. 幸 is a mere

15 A LITERARY VIEW OF THE WAY OF THE MASTER
correct. 斯道, these ways, in a moral sense, not dogmatic ones, but rules of life.

16 THE EQUAL BLINDNESS OF BOTH THE LITUIST AND THE PRINCE CHAO IN CONSPIRING CHARACTER. 史 an historian, an officer of importance in China. The term, however, is not understood here of a man, one that is of a class sharp and well informed, but in a sense.

17 LIFE WITHOUT UPRIGHTNESS IS NOT TRUE LIFE, AND WITHOUT ORIGIN, LIFE IS NO LIFE. 始生, the beginning of life, and the end is 生存, preservation in life. 人之生也直, The being born of man is upright.

18 LIFE WITHOUT UPRIGHTNESS IS NOT TRUE LIFE, AND WITHOUT ORIGIN, LIFE IS NO LIFE. 始生, the beginning of life, and the end is 生存, preservation in life. 人之生也直, The being born of man is upright.

19 LIFE WITHOUT UPRIGHTNESS IS NOT TRUE LIFE, AND WITHOUT ORIGIN, LIFE IS NO LIFE. 始生, the beginning of life, and the end is 生存, preservation in life. 人之生也直, The being born of man is upright.

20 LIFE WITHOUT UPRIGHTNESS IS NOT TRUE LIFE, AND WITHOUT ORIGIN, LIFE IS NO LIFE. 始生, the beginning of life, and the end is 生存, preservation in life. 人之生也直, The being born of man is upright.

子曰知之者不如
好之者好之者不如
樂之者
子曰中人以上可
以語上也中人以下
不可以語上也
樊遲問知子曰務
民之義敬鬼神而遠
之可謂知矣問仁曰
仁者先難而後獲可

CHAP. XVIII. The Master said, 'They who know the truth are not equal to those who love it, and they who love it are not equal to those who delight in it.'

CHAP. XIX. The Master said, 'To those whose talents are above mediocrity, the highest subjects may be announced. To those who are below mediocrity the highest subjects may not be announced.'

CHAP. XX. Fan Ch'ih asked what constituted wisdom. The Master said, 'To give one's self earnestly to the duties due to men, and, while respecting spiritual beings, to keep aloof from them may be called wisdom. He asked about perfect virtue. The Master said, 'The man of virtue makes the difficulty to be overcome his first business, and success only a subsequent consideration: this may be called perfect virtue.'

defence of it 問語 We long afterwards
where for more part, a by and by at the top
most of view. With this, because the road
of which a ruler is to not follow, but the
entrance, though, as is not nearly a fortunate
and dent.

IF DIFFERENT STANDS OF ATTAINMENT. The
four 之 have all one reference, namely, refer
to 道 or 理, the subject spoken of.

16 THE MASTER WHO IS WISE IN ORDER
GIVING EXPLANATION BY THE COMPLETION OF
THE KNOWLEDGE. 以上上 is read and
then, a verbal word and not the prep. upon
on the 下 in 以下. 中人以上 is ill
all. The 中人, or mediocre people, have
here all classes of subjects are equal to them.
I suppose 語 is in the 4th sense, to call to.

17 THE MASTER WHO IS WISE IN ORDER
Fan Ch'ih, II v. The master is with the

民 who is - 人 and 民之義 - 人

道之宜 what is right according to the
principles of humanity. With some limita-

tion, I have assented to this view though 民
may mean people, the multitude, the people,
and the 4th sense, people, is not the same as the
perfect the 4th sense of the people. We
may say, and it is the subject, as in that Fan
Ch'ih, who is not a ruler, and who is not a ruler,
and who is not a ruler, and who is not a ruler.

placate 鬼神 - 中人以上. XVI. Have it
- spiritual beings men and others. 遠,

the 4th sense 遠之, keep at a distance
from them, the 4th sense of a limitation.

Distance, as in the 4th sense, is not a verbal
word, as in the 4th sense, and the 4th sense is the subject.

placate 先 and 後, as frequently,
before and after, the 4th sense.

the 4th sense is not a verbal word, as in the 4th sense, and the 4th sense is the subject.

謂仁矣。子曰：知者樂水，仁者樂山。知者動，仁者靜。知者樂，仁者壽。子曰：齊一變至於魯，魯一變至於道。子曰：觚，不觚，觚哉！觚哉。子曰：我欲仁，斯仁至矣。子曰：有仁焉，其從之。

CHAP. XXI The Master said, 'The wise find pleasure in water, the virtuous find pleasure in hills. The wise are active, the virtuous are tranquil. The wise are joyful, the virtuous are long lived.'

CHAP. XXII The Master said, 'Ch'i, by one change, would come to the State of Lû. Lû, by one change, would come to a State where true principles predominated.'

CHAP. XXIII The Master said, 'A cornered vessel without corners—A strange cornered vessel! A strange cornered vessel!'

CHAP. XXIV. Ts'â Wo asked, saying, 'A benevolent man, though it be told him, "There is a man in the well," will go in after him, I suppose.' Confucius said, 'Why should he do so? A superior

11. CONTRASTS OF THE WISE AND THE VIRTUOUS. The two first 樂 are read as, *athlone*.

• 喜好 to find pleasure in. The wise are knowing and reason and action, like the waters of a stream, ceaselessly flowing and advancing. The virtuous are tranquil and firm, like the stately mountains. The pursuit of knowledge brings joy. The life of the virtuous may be expected to glide calmly on and on. After all, *Learning as an end*, *unprofitable*.

22. THE COMPARISON OF THE STATES OF CH'U AND Lû. Ch'ü and Lû were both with it the present Shun-ting. Ch'ü lay along the coast on the north, embracing the present department of 青州 and other territory. Lû was on the south, the larger portion of it being furnished by the present department of 兗州. At the rise of the Chou dynasty, King Wu invested Lû-shang, a councillor of King Wu and the commander of his army with the presidency of Ch'ü. King Wu at his first interview with Lû-shang addressed him as T'âi K'ung Wang, 'grandfather Ho-pu, the man one looked for

in his family. This address being changed, transmitted by son of the son, the 5th son Duke of Ch'ü, prince of Lû. In Ch'ü he was 1st, he had accumulated more than 10 道 is 先王 善善盡美之道 'the entirely good and admirable ways of the former king.'

23. THE VESSEL WITHOUT THE REAR + 10 TIMES. This was spoken when the 11 統 with reference to the government of the time, retaining ancient names with its name of 觚. The 觚 was a drinking vessel, others say a wooden tablet. The 觚 was a later use of the term. It was used with compass as appears from the composition of the character which is formed from 角, a horn, a sharp corner.

In a. influence time the form was changed, while the name was kept. See the same character in 5th Chinese Syllable Dictionary under syllable 4.

24. THE NECESSARY CHANGES. THIS CHAPTER. CH'U WITH REFERENCE. Ts'â Wo could see no fault in the changes of the principles of bene-

也。子曰：何爲其然也？君子可逝也，不可陷也；可欺也，不可罔也。

【三】子曰：君子博學於文，約之以禮，亦可以弗畔矣夫。

【四】子見南子，子路不說，夫子矢之曰：予所否者，天厭之，天厭之。

【五】子曰：中庸之爲德也，其至矣乎！民鮮久矣。

子曰：「貢曰：『如有博
施於民而能濟眾，
何如？可謂仁乎？』子
曰：『何事於仁？必也
聖乎！堯舜其猶病
諸。』夫仁者，己欲立
而立人，己欲達而
達人。能近取譬，可
謂仁之方也已。」

according to the Constant Mean! Hate for a long time has been its practice among the people.

CHAP. XXVIII. : Tze-kung said, 'Suppose the case of a man extensively conferring benefits on the people, and able to assist all, what would you say of him?' Might he be called perfectly virtuous? The Master said, 'Why speak only of virtue in connexion with him? Must he not have the qualities of a sage? Even Yáo and Shün were still solicitous about this.'

2. Now the man of perfect virtue, wishing to be established himself, seeks also to establish others, wishing to be enlarged himself, he seeks also to enlarge others.

3. 'To be able to judge of others by what is high in ourselves, — this may be called the art of virtue.'

26. THE TRUE NATURE AND ART OF VIRTUE. There are no higher sayings in the Analects than we have here. 1. 施 the 4th tone is correct to write. 聖乎一乎 is said to be 'a particle of a rule and uncertainty, but it is rather the more positive affirmation of you on. Tze-kung appears to have the idea that great deluge were necessary to say so and perhaps in a case which would concern the holiness of the ancient model sovereigns Yáo and Shün.

From such extravagant views the Master recalls him. 2. This is the description of 仁者之心體, 'the mind of the perfectly virtuous man, as void of all selfishness. It is to be wished that the idea intended by 能近取譬 had been more clearly expressed. Still we must to have here a close approach to a positive conclusion of the golden rule.

BOOK VII. SHÜ R.

述而第七
 子曰述而不作
 信而好古竊比於
 我老彭
 子曰默而識之
 學而不厭誨人不
 倦何有於我哉
 子曰德之不脩
 學之不講聞義不
 能徙不善不能改

CHAPTER I. The Master said, 'A transmitter and not a maker, believing in and loving the ancients, I venture to compare myself with our old P'ang.'

CHAP. II. The Master said, 'The silent treasuring up of knowledge, learning without satiety, and instructing others without being wearied — which one of these things belongs to me?'

CHAP. III. The Master said, 'The leaving virtue without proper cultivation, the not thoroughly discussing what is learned, not being able to move towards righteousness of which a knowledge is gained — and not being able to change what is not good — these are the things which occasion me solicitude.'

CHAPTER IV. 述而第七. 'A transmitter and not a maker' — in this Book must inform us of a personal opinion about Confucius, in fact, from his own lips, and from the same set of lips, we see the two preceding Books treat of the same and other matters, and in contrast with them, we have the sage himself as he is.

1. Confucius himself as he is, as a transmitter and maker. 述·傳傳而已. 'simply to hand down the old.' Commentators say the Master's language here is from his extreme humility. But we must hold fast to the fact that he is of his position as a work. When the old sage said, 'I am only an old man, and I am hardly to be trusted.' Some make 老彭 to be Lao-tan, the founder of the Tao-tai, and others again make it a deity, and Lao-tan, and the other that 彭祖 of whom we read most in Chinese. A P'ang Hsiao appears in the 12th ch. of the 22nd volume. The Hsiao appears him as a worthy of the Tao, or being already and he supposes him to be the Lao F'ang here.

2. Confucius himself as he is, as a transmitter and maker. 述·傳傳而已. 'simply to hand down the old.'

3. Confucius himself as he is, as a transmitter and maker. 述·傳傳而已. 'simply to hand down the old.'

4. Confucius himself as he is, as a transmitter and maker. 述·傳傳而已. 'simply to hand down the old.'

5. Confucius himself as he is, as a transmitter and maker. 述·傳傳而已. 'simply to hand down the old.'

6. Confucius himself as he is, as a transmitter and maker. 述·傳傳而已. 'simply to hand down the old.'

7. Confucius himself as he is, as a transmitter and maker. 述·傳傳而已. 'simply to hand down the old.'

8. Confucius himself as he is, as a transmitter and maker. 述·傳傳而已. 'simply to hand down the old.'

9. Confucius himself as he is, as a transmitter and maker. 述·傳傳而已. 'simply to hand down the old.'

10. Confucius himself as he is, as a transmitter and maker. 述·傳傳而已. 'simply to hand down the old.'

11. Confucius himself as he is, as a transmitter and maker. 述·傳傳而已. 'simply to hand down the old.'

12. Confucius himself as he is, as a transmitter and maker. 述·傳傳而已. 'simply to hand down the old.'

13. Confucius himself as he is, as a transmitter and maker. 述·傳傳而已. 'simply to hand down the old.'

14. Confucius himself as he is, as a transmitter and maker. 述·傳傳而已. 'simply to hand down the old.'

15. Confucius himself as he is, as a transmitter and maker. 述·傳傳而已. 'simply to hand down the old.'

是五憂也。

子之燕居申申

如也。天天如也。

子曰甚矣吾衰

也久矣吾不復夢

見周公。

子曰志於道據

於德依於仁游於

藝。

CHAR. IV. When the Master was unoccupied with business, his manner was easy, and he looked pleased.

CHAR V. The Master said, 'Extreme is my decay. For a long time, I have not dreamed, as I was wont to do, that I saw the duke of Chên.'

CHAP. VI. 1. The Master said, 'Let the will be set on the path of duty.

2. 'Let every attainment in what is good be firmly grasped.

1. Let perfect virtue be accorded with

4. 'Let relaxation and enjoyment be found in the polite arts.'

expression of humility but there can be no question why we should not admit that Confucius was selfish at those points where he is only, at least as possibility should become his own actual facts.

(岐山), department of Feng-shan, g. to Hsin Kai.
A return from this still maturing of character a 德 might be translated virtue, but

explained in the Dictionary by the term **模範** 'perfect' following, we require another term, **模範** 'to examine for standard' and **模範** 'practising', 'examining'.

4 THE MANNER OF COMPLETION WAS THICK
FROM THE first clause, we felt it the subject
of the other two, is literally The Master a
dwelling at once. 燕 in the 4th
line 天 in the 1st 如, as in 天 如

6. How the characteristics of (concrete) military theory of first and second, and finally

to how to act towards a proper name, but the character means the Duke of Chien. Chien was the name of the first of the family from which the dynasty so long sprang, and on the enlargement of this territory, King Wen divided the original one between his son H (Hao) and the

introduction (This). Tan was Chiao-sheng, in
education and politics, what his elder brother, the
first sovereign, Wü, was in arms. Confucius
had taught him the principles and implemen-
tation of Chiao-sheng into practice and in his
earlier years, when hope animated him, had
often dreamed of the better age. The original
territory of Chiao was what is now the district of
Chia-chang, in the province of Shensi.

則行。舍之則藏。惟我
 子謂顏淵曰。用之
 日哭。則不歌。
 側未嘗飽也。子於是
 三隅反。則不復也。
 悱不發。舉一隅不以
 子曰。不憤不啟。不
 上。吾未嘗無誨焉。
 子曰。自行束脩以

CHAP. VII. The Master said, 'From the man bringing his bundle of dried flesh for my teaching upwards I have never refused instruction to any one.'

CHAP. VIII. The Master said, 'I do not open up the truth to one who is not eager to get knowledge, nor help out any one who is not anxious to explain himself. When I have presented one corner of a subject to any one, and he cannot from it learn the other three, I do not repeat my lesson.'

CHAP. IX. 1. When the Master was eating by the side of a mourner, he never ate to the full

2. He did not sing on the same day in which he had been weeping.

CHAP. X. 1. The Master said to Yen Yuan, 'When called to office, to undertake its duties, when not so called, to lie retired,—it is only I and you who have attained to this.'

7. THE SIGNIFICANCE OF CONFUCIUS'S TO IMPART IN-
 STRUCTION. It was the rule among the literati when
 one party waited on another he should carry
 some present or offering with him. Popularly
 so when they first waited on their teacher. Of
 such offerings, one of the lowest was a bundle
 of strips of 脩, 'dried flesh.' The wages of a
 teacher are now called 脩金, 'the salary of
 the dried flesh.' However small the offering
 brought to the sage, let him only see the ad-
 mission of a wish to learn, and he imparted his
 instruction. 以上 may be translated up-
 wards, i.e. 'to such a man and others with
 larger gifts, 上 being in the 3rd line, as the
 character may be understood in the sense of
 'coming to my instruction.' I prefer the
 former interpretation.

8. CONFUCIUS REQUIRED A REAL DESIRE AND
 ABILITY IN HIS DISCIPLES. The last chapter tells
 of the sage's great desire to teach. This shows that
 he did not teach where his teaching was likely

to prove of no avail. 悱 in the second and
 third is explained 口欲言而未能之
 貌, 'the appearance of one with mouth wish-
 ing to speak and yet just able to do so.' This
 being the meaning we ought have expected the
 character to be 悱反 in turn, is ex-
 plained 難以相證之義 'going round
 for mutual testimony.' 不復—不復
 有所告, 'I tell him nothing more.'

9. CONFUCIUS'S SYMPATHY WITH MOURNERS.
 The weeping is understood to be an occasion of
 offering his end, even to a mourner which
 was 'a rule of propriety.'

10. THE AGE OF YEN YUAN AT HIS DEATH. 33 OR
 CONFUCIUS. THE EXAMINEE'S NAME IS YEN

11. 用之舍之之 is explained
 by 我 but we have seen that 之 following
 active verbs imparts to them a sort of passive

與爾有是夫。子路曰：子
行三軍則誰與？子曰：暴
虎馮河，死而無悔者，吾
不與也，必也臨事而懼，
好謀而成者也。
子曰：富而可求也，雖
執鞭之士，吾亦爲之，如
不可求，從吾所好。
子之所慎：齊、戰、疾。

2. Tszu-lo said, 'If you had the conduct of the armies of a great State, whom would you have to act with you?'

3. The Master said, 'I would not have him to act with me, who will unarmed attack a tiger, or cross a river without a boat, dying without any regret. My associate must be the man who proceeds to action full of solicitude, who is fond of adjusting his plans, and then carries them into execution.'

CHAP. XI. The Master said, 'If the search for riches is sure to be successful, though I should become a groom with whip in hand to get them, I will do so. As the search may not be successful, I will follow after that which I love.'

CHAP. XII. The things in reference to which the Master exercised the greatest caution were—fasting, war, and sickness.

signification. 用之 = 'used.' 舍之 = 'neg-
lected.' 4. A Chao, according to the 周禮
consisted of 12,500 men. The royal force con-
sisted of 125,000 men, and that of a great
State of three. 5. 暴虎馮河 see Hsich
ching, II. v. 4, at 6. 懼 does not indicate
timidity, but solicitude. — Tszu-lo, I would appear
was jealous of the prince conferred on him, and
planning himself on his bravery put in for a
share of the Master's appreciation. But he
only brought on himself this rebuke.

11. THE 3. VERBITY AND P. 157 OF THE SUB-
JECT OF RICHES. It seems to be almost to under-
stand the first clause—'If it be possible to search
for riches and the kind— I will do it.' But
the translation according to the modern com-
mentaries and the conclusion agrees better with
it. In explaining 執鞭之 1. I am referring
me to the attendant who carried the stick with

their whips when the prince went abroad, but
we need not seek any particular allusion of the
kind. Observe 而 = 若, if and then 如
= 然. Shall we may bring out the meaning
from 而 taken in its usual significance of
'and.' In this construction the previous 富
= 'given riches, and 而可求 = 'and seek
as can surely be found.'—An objection to the
pursuit of wealth may be made on the ground
of right-mindedness, as on that of its necessity, etc.
It is the latter on which Confucius here rests.

12. WHAT THINGS CONFUCIUS WAS PARTICULAR-
LY CAUTIOUS ABOUT 齊 read ch'ao, and = 齋.
— In fact, as, rather denoting the whole religious
adjustment required before the offering of sacri-
fice and extending over the ten days previous
to the great sacrifice at seasons. 齊 means to
equalize—see II. viii, and the effect of those pre-

子曰飯疏食飲水
曲肱而枕之樂亦在
其中矣不義而富且
貴於我如浮雲
子曰加我數年五
十以學易可以無大
過矣

子路曰。子路不對。子曰。女奚不曰。其爲人也發憤忘食。樂以忘憂。不知老之將至云爾。

子曰：三人行，必有我
 師焉。擇其善者而從之，
 其不善者而改之。
 子曰：天生德於予，桓
 魋其如予何。
 子曰：二三子，以我爲
 隱乎？吾無隱乎爾。吾無
 行而不與二三子者，是
 丘也。
 子曰：以四教：文、行、忠、信。

CHAP. XXI. The Master said, 'When I walk along with two others, they may serve me as my teachers. I will select their good qualities and follow them; their bad qualities and avoid them.'

CHAP. XXII. The Master said, 'Heaven produced the virtue that is in me. Hwan Tzu—what can he do to me!'

CHAP. XXIII. The Master said, 'Do you think, my disciples, that I have any concealments? I conceal nothing from you. There is nothing which I do that is not shown to you, my disciples,—that is my way.'

CHAP. XXIV. There were four things which the Master taught,—letters, ethics, devotion of soul, and truthfulness.

21. How a MAN MAY FIND INSTRUCTORS FOR HIMSELF. 三人行. 'three men walking.' But it is implied that the speaker is himself one of them. The commentators all take 擇 to the sense of 'to distinguish,' 'to determine.'—I will determine the one who is good, and follow him, &c. I prefer to understand as in the translation. 改之 'change them, i.e. correct them in myself, stand them.'

22. CONFUCIUS' FAITH IN HEAVEN THROUGH THE AMBASSAGE FROM A STATE EMPLOYED. A brilliant to the historical account, Confucius was passing through Sung on his way from Wei to Ch'u, and was joined on his journey with his disciples under a large tree, when they were set upon by emissaries of Hwan Tzu of Hsueh Tzu a high officer of Sung. These pointed down the sea and we said to kill the sage. His disciples urged him to make some evil escape, when he carried them forth by three weeks. At the same time he disguised himself till he had got past being. The story may be apocryphal, but the saying remains,—a remarkable one.

23. CONFUCIUS' GRATITUDE TO HEAVEN FOR HIS VIRTUE. 二三子, see III. xlv.

與 is explained by Ch'u Hsi by 示, 'to show,' as if the meaning were, 'There is not one of my doings in which I am not showing my doctrine to you.' But the common significance of 與 may be retained as in Ho Yen,—

which is not given to, shared with, you. To what the concealment has reference we cannot tell. Observe the force of 者 followed by 也 at the end:—'To have none of my doings not shared with you—was it? Ch'u &c.'

24. THE SUBJECTS OF CONFUCIUS' TEACHING. 以四教 took four things and taught. There were four things which—not four ways to which—Confucius taught. 文 here is not one of letters. 行—人倫日用, 'what is daily used in the relations of life.' 忠—無一念之不盡 not a single thought not

子。曰。聖人吾不得而見之矣。得見君子者。斯可矣。子曰。善人吾不得而見之矣。得見有恆者。斯可矣。亡而爲有。虛而爲盈。約而爲泰。難乎有恆矣。

子。曰。釣而不綱。弋不射宿。

子。曰。蓋有不知而作

CHAP. XXV. 1. 'The Master said: A sage it is not mine to see, could I see a man of real talent and virtue, that would satisfy me.'

2. 'The Master said, 'A good man it is not mine to see, could I see a man possessed of constancy, that would satisfy me.'

3. 'Having not and yet affecting to have empty and yet affecting to be full, straitened and yet affecting to be at ease—it is difficult with such characteristics to have constancy.'

CHAP. XXVI. The Master angled,—but did not use a net. He shot,—but not at birds perching.

CHAP. XXVII. The Master said, 'There may be those who act without knowing why. I do not do so. Hearing much and selecting what is good and following it; seeing much and keeping it in memory,—this is the second style of knowledge.'

ethereal. 信—無一事之不實。

'Not a single thing without its reality. These are the explanations in the 四書備旨. I confess to apprehend but vaguely the twofold significance as distinguished from the second.

15. THE FIFTH OF CHAP. XXV. IS THE PROPOSITIONS ON CONFUCIUS'S VIEW.

子曰。聖人吾不得而見之矣。得見君子者。斯可矣。亡而爲有。虛而爲盈。約而爲泰。難乎有恆矣。子曰。釣而不綱。弋不射宿。子曰。蓋有不知而作

and 壬 ear, mouth, and good, = intuitively apprehensive of truth, and correct a perversion and action. Comp. Mencius VII. Pt. 1. ch. XIV.

31. THE SIGNIFICANCE OF CONFUCIUS. 綱 is

properly the large rope attached to a net by means of which it may be drawn so as to sweep a stream. 弋 to shoot with a string tied to the arrow by which it may be drawn back again. 射 applied to such shooting.

In the 4th line is used with Confucius would only destroy what was necessary for his use, and in taking that he would not take advantage of the inferior resolution. This chapter is said to be descriptive of his early life.

27. AGAINST THE EXISTENCE OF THE HEAVEN. In Hu Yen says that the one spoken with reference to heaven's existence of records.

Chü Hsi makes 作之 simply = 作事, 'to do things' to act. The paraphrase makes the latter part descriptive of Confucius. I hear much &c. This is not necessary and the translation had better be as indefinite as the original.

之者我無是也多聞擇其善者而從之多見而識之知之次也

【卷五】互鄉難與言童子見門人惑

子曰與其進也不與其退也唯何甚人潔己以進與其潔也不保其往也

【卷六】子曰仁遠乎哉我欲仁斯仁至矣

【卷六】陳司敗問昭公知禮乎孔子曰知禮孔子退揖巫馬期而進

CHAP XXVIII : It was difficult to talk (profitably and reputably) with the people of Hsi-tung and a lad of that place having had an interview with the Master, the disciples doubted

2. The Master said, 'I admit people's approach to me without consulting myself as to what they may do when they have retired. Why must one be so severe? It is man, partly I myself to wait upon me, I receive him so pursued, without guaranteeing his past conduct.'

CHAP. XXIX. The Master said, 'Is virtue a thing remote? I wish to be virtuous, and to have virtue as at hand.'

CHAP. XXX. — The minister of crime of Ch'án asked whether the duke Ch'ao knew properly, and Confucius said, 'He knew properly.'

2. Confucius having retired, the minister bowed to Wǒ and Chīl

24 THE QUARTERS OF COURTESY TO HER
ATTACHED TO HER POSITION AS ONE OF THE US

Example 1 In 互鄉, the 鄉 appears to be like the very least harmonious of them - 'The people of the hamlet'. It is safe to guess thoughts in three different places: a) that it would have to mean 'the order of the host, and (read) 人鄉 已云云 immediately after 子曰. It also suggests some characters lost in the sentence 唯包氏. This is hardly necessary.

But as $\ln Y + 0.5 = \frac{1}{2} \ln Y^2$ to allow to rep-

平 implies the negative answer is to be given.

司敢 was the Chinese name of the
司家 which means business and wealth

之曰吾聞君子不黨
君子亦黨乎君取於
吳爲同姓謂之吳孟
子君而知禮孰不知
禮巫馬期以告子曰
丘也幸苟有過人必
知之
子曰與人歌而善必
使反之而後和之
子曰文莫吾猶人

to come forward, and said, 'I have heard that the superior man is not a partizan. May the superior man be a partizan also! The prince married a daughter of the house of Wú of the same surname with himself, and called her — "The sister Fair of Wú." If the prince knew propriety, who does not know it!

3. Wú mǔ (4) reported these remarks, and the Master said, 'I am fortunate! If I have any errors, people are sure to know them.'

CHAP. XXXI. When the Master was in company with a person who was singing, if he sang well he would make him repeat the song, while he accompanied it with his own voice.

CHAP. XXXII. The Master said, 'In letters I am perhaps equal to other men, but the character of the superior man carries out in his conduct what he professes, is what I have not yet attained to.'

Translate. 'Fortunate Judge. But who does it come up to his function, which was long a live as well as a virtuous. He was the adviser of his sovereign on all matters and a friend. — the 周禮 秋官司寇

Chou was the honorary speaker of Chou (司寇) Duke of Lu, a. c. 600. He had a reputation for the law-justice of his administration and for his wisdom. The more truly that he was spoken up to the office of an ancient State and was honored, therefore, to take any law that he owned to his great-grandfather. With a knowledge of the law, he was able to make the intermarriage of part of the same family. The ruling house of Lu and Wu were branches of the imperial house of Chou and consequently had the same surname — (子) (子). To conceal his violation of the law, he called his wife by the surname Fan (子) and she had belonged to the dual house of Fan.

取 the 4th tone — 娶. Confucius takes the occasion of his question very easily.

41. The word 黨 means a party. In this chapter we find the 四書合編 which makes very clear the meaning of a party. I have followed in this only two meanings and not three. 和 4th tone here — in song to agree with.

42. A translation of the Chinese text is given in the margin. 莫 here means very difficult. The text here is in a different sense. and explains. I am not better than others. In the margin with reference to this passage, it is explained by 強. as the meaning would be — My effort I cannot make better than others. Chou (子) is the name of the ruler of Lu. 子 is the name of the ruler of Lu. 躬行君子 is the name of the superior man.

也。躬行君子，則吾未之有得。子口，若聖與仁，則吾豈敢。抑爲之不厭，誨人不倦，則可謂云爾已矣。公西華曰：「正唯弟子不能學也。」子疾病，子路請禱。子曰：「有諸？」子路對曰：「有之。」誄曰：「禱爾于上下神祇。」子曰：「丘之禱久矣。」

CHAP. XXXIII. The Master said, 'The sage and the man of perfect virtue,—how dare I rank myself with them? It may simply be said of me, that I strive to become such without satiety and teach others without weariness.' Kung-hsi Hwá said, 'This is just what we, the disciples, cannot imitate you in.'

CHAP. XXXIV. The Master being very sick, Tze-lü asked leave to pray for him. He said, 'May such a thing be done?' Tze-lü replied, 'It may.' In the *Li* chapter it is said, "Prayer has been made for thee to the spirits of the upper and lower worlds." The Master said, 'My praying has been for a long time.'

20. What Confucius meant by 若 and 抑 are said to be correlative, in which case they are 'a though' and 'but.' But actually we may join 若 directly with 學與仁, and take 抑 as 'verbal.' 云爾 means, 'said.' a '已矣' added to 云爾 increases its emphasis: 'just this and nothing more.' Kung-hsi Hwá says (11).

21. (CHAP. XXXIII.) AS TO HIS PRAYER FOR 疾病 (sick), 有諸 (any) 有諸 (any) is interrogative as we find it frequently in Mencius. 誄 'to write a eulogy and confer the posthumous honorary title,' also to engage in prayer, i.e. to confer the eulogy on the ground of supplication. It is a special form of composition corresponding to the French *obseques*, specimens of which are to be found in the Wan Hsien (文選), of prince Hsiao

Tung. Wylie, *Notes on Chinese Literature*, (1894) also shows 'obsequies.' Two of them have been referred to with well known citation of such compositions. In 禱爾, 爾 may be taken as the pronoun. 上下—heaven and earth. 神 being the appropriate designation of the spirits of the former, and 祇 of the latter.

22. He says, 'Prayer is the expression of our feelings and prayer is a sentiment, a supplication, a desire. It is to be said that it is only then that we need for prayer. In the case of things beyond our control, and which we cannot do for a man, but for a subject, I had seen a man many of the spiritual intellect, and that for as well as my own heart, and so on. We must find some of these arguments, but the doctrine to be prayer is, and the important remark was to indicate the attitude of confidence with him self. We wish that our information about him were not so dated and fragmentary.

園子曰。奢則不孫。儉則固。與其不孫也。寧固。

園子曰。君子坦蕩蕩。小人長戚戚。

園子溫而厲。威而不猛。恭而安。

子曰恭而無
禮則勞慎而無
禮則憊勇而無
禮則亂直而無
禮則絞君子篤
於親則民興於
仁故舊不遺則
民不偷
曾子有疾召
門弟子曰啟予

CHAP. II 1. The Master said, 'Respect without the rules of propriety, becomes laborious haste, carefulness, without the rules of propriety, becomes timidity, boldness, without the rules of propriety, becomes insubordination, straightforwardness, without the rules of propriety, becomes ruthlessness.'

2. 'When those who are in high stations perform well all their duties to their relations, the people are aroused to virtue. When old friends are not neglected by them, the people are preserved from ruthlessness.'

CHAP. III The philosopher Tsang being ill, he called to him the disciples of his school, and said, 'Uncover my feet, uncover my hands. It is said in the Book of Poetry, "We should be apprehensive and cautious, as if on the brink of a deep gulf as if treading on thin ice, and so have I been." Now and hereafter I know my escape from all injury to my person, to ye, my little children.

his father's purpose, suffered with his second brother and eight other brothers, and he and his brothers and left their youngest brother in possession of the state. The nature of his conduct Tsang kept to himself so that the people could not find out how to praise him. There is a difficulty in making out the relation of the ambiguous terms there being different meanings of the terms and ways to which he did it. The fact is he lived by making them. It is only a small number of his responses. There is no great difficulty in finding a meaning of the text. Tsang is withdrawing from the petty state of Wu. It may be added that King Wu is the sovereign of the Chu state and an enemy of King Tsang. Tsang is the posthumous title of King of Wu (吳) the country to which he had withdrawn and where rude inhabitants gathered round him. His second brother succeeded him in the government of Wu, and hence the ruling house of Wu had the same surname as the royal house of Chu, that namely of the (姬) - see

VII 112. 也已矣 gives emphasis to the pointed up declaration. 豈欺予哉.

3. THE VALUE OF THE RULES OF PROPRIETY.

AND OF RESPECT IN TIMES OF HIGH STATIONS. 1. We in the text found that the connection of related propriety, spoken of in it, so that it is a direct consequence of it, but the ultimate nature of man is in a different nature in the line of what is proper. 絞, 'to strangle,' is here

explained by Chu Hsi by 急切. Ho Yün, after Hsi Yang's early part of an elementary lesson in 絞刺, 'stabbing,' a. Three does not seem any connection between the former paragraph and this one, but a 'let us by many means lead to be a new chapter and assigned to the philosopher Tsang. 君子 differs here from the previous usage, having reference more to the position or station of the individuals indicated, than to their 德 or virtue. 故舊 - 舊臣舊交, 'old ministers and old intimacies. 偷, when a verb, 'to steal,' here an adjective, 'mean.'

3. THE PHILOSOPHER TSANG'S FINAL TEST HIM IN HIS LAST OF HIS STATE. We get our lesson perfect in our person, and so old as preserve from it the last. This is a great branch of study with the Chinese, and this chapter is called

曾子曰：以能問於不能，以多問於寡，有若無，實若虛，犯而不校，昔者吾友嘗從事於斯矣。

曾子曰：可以託六尺之孤，可以寄百里之命，臨大節而不可奪也，君子人也。

曾子曰：士不可以不弘毅，任重而道遠。仁以為己

CHAP. V. The philosopher Tsang said, 'Gifted with ability, and yet putting questions to those who were not so, possessed of much, and yet putting questions to those possessed of little, having, as though he had not, full, and yet counting himself as empty; offended against, and yet entering into no altercation formerly I had a friend who pursued this style of conduct.'

CHAP. VI. The philosopher Tsang said, 'Suppose that there is an individual who can be entrusted with the charge of a young orphan prince and can be commissioned with authority over a State of a hundred li, and whom no emergency however great can drive from his principles — is such a man a superior man? He is a superior man indeed.'

CHAP. VII. The philosopher Tsang said, 'The officer may not be without breadth of mind and vigorous endurance. His burden is heavy and his course is long.'

6 THE ADMIRABLE SIMPLICITY AND FRANKNESS FROM WHICH TSANG SPOKE OF THE PHILASOPHER TANG. This friend is supposed to have been Yan Yüan. 校 improvement by means of wood, "stroke." The commentary after the old version, explains (with reference to it) as made up, by 角也. 報也. altercation, 're-biting.' 從事於斯 literally followed things in this way.

7 A COMPARISON OF THE TWO SIX FIGHTS. 大尺之孤. 'an orphan of six cubits.' By a comparison of a piece of silk six li and the other six li, it is established that 'of six cubits' is equiv-

alent to 'of fifteen years or less, and that for every cubit more or less we should add or deduct five years. See the 經注集證. where it is also said that the ancient cubit was shorter than the modern, and only = 74 in., so that a cubit is a 44 cubits of the present day. But this estimate of the ancient cubit is probably a little high. King Wan, it is said, was ten cubits high. 百里之命. 與

Next to a question, and is answered by 也. 'Yes, indeed.' This is next to the officer of certain. 士, a learned man, a

也。人而不仁，疾之已甚，亂
 子曰：好勇疾貧，亂也。
 可使知之。
 子曰：民可使由之，不
 成於樂。
 子曰：興於詩，立於禮。
 不亦遠乎。
 任，不亦重乎，死而後已。

2 'Perfect virtue is the burden which he considers it in him to sustain,—is it not heavy?' Only with death does his course stop—is it not long?'

CHAP. VIII. The Master said, 'It is by the Odes that the mind is aroused.

2 'It is by the Rules of Propriety that the character is established.

3 'It is from Music that the finish is received.'

CHAP. IX. The Master said, 'The people may be made to follow a path of action, but they may not be made to understand it.'

CHAP. X. The Master said, 'The man who is fond of daring and is dissatisfied with poverty, will proceed to manhood atom. So will the man who is not virtuous, when you carry your doctrine of him to an extreme.'

whole. But in all ages, learning has been the
 qu. It is a for and purports to do so on
 playment in China, hence it is also a proverb.

designation for an office. 任 all sons =
 man, = an office, a burden borne, with the
 and time, it is the way to be.

3 This seems to be a very common ex-
 ation. These three characters are all the
 like the four, 志於道. In Yü, it is
 what he interpreted differently. The first
 built to be, and then a path in the way
 the word, then it is rather to be, as it is
 There this 於 is to be joined simply to the
 character and here to the gr. There is
 propriation is here 3 = by. The same 詩

樂. HAN is equal to which is the
 books so called.

3 WHAT MAY AND WHAT MAY NOT BE OF
 PAINT TO WITH TO WITH 3 = 3 = 3 = 3 =
 (The like) the first 之 = 理之所當然

之 = 理之所以然. The answer is that
 He is a man who can not be a man

不能. If the man is with 3 = 3 = 3 = 3 =
 and it is a 3 = 3 = 3 = 3 = 3 = 3 =

四書做錯. 3 = 3 = 3 = 3 = 3 = 3 =

不可責之民. 3 = 3 = 3 = 3 = 3 = 3 =

3 = 3 = 3 = 3 = 3 = 3 =

子曰，如有周公之才之
美，使驕且吝，其餘不足觀
也已。
子曰，三年學，不至於殺，
不易得也。
子曰，篤信好學，守死善
道。危邦不入，亂邦不居。天
下有道則見，無道則隱。邦
有道，貧且賤焉，恥也。邦無
道，富且貴焉，恥也。

CHAP. XI. The Master said, 'Though a man have abilities as admirable as those of the duke of Cháu, yet if he be proud and niggardly, those other things are really not worth being looked at.'

CHAP. XII. The Master said, 'It is not easy to find a man who has learned for three years without coming to be good.'

CHAP. XIII. 1. The Master said, 'With sincere faith he unites the love of learning; holding firm to death, he is perfecting the excellence of his course.'

2. 'Such an one will not enter a tottering State, nor dwell in a disorganized one. When right principles of government prevail in the kingdom, he will show himself; when they are prostrated, he will keep concealed.'

3. 'When a country is well-governed, poverty and a mean condition are things to be ashamed of. When a country is ill-governed, riches and honour are things to be ashamed of.'

11. THE WESTERNERS OF TAIPEI WITHOUT VIRTUE. The duke of Cháu, —see VII. 7. 其餘, the surplus, 'the superfluity,' referring to the 'talents,' and indicating that ability is not the 本, or root of character, not

也, as in chap. I.

12. HOW QUICKLY LEARNING MAKES ONE GOOD. This is the interpretation of Kung An kwo, who takes 毅 in the sense of 善. Chü Hui took the term in the sense of 職, 'unemployed,' and would change 至 into 志, 'drinking the whole a lamentation over the rarity of the

disinterested pursuit of learning. But we are not at liberty to admit alterations of the text, unless, as resolved, it be absolutely unintelligible.

13. THE QUALIFICATIONS OF AN OFFICER, WHO WILL ALWAYS AND EVERY IN ACTION AND ACTION OFFER. 1. This paragraph is taken as descriptive of character, the effects of whose goodness we have in the next, and of its absence in the last. 2. 見 in opposition to 隱, read even, in 6th tone. The whole chapter seems to want the warmth of generous principle and feeling. In fact, I doubt whether its parts bear the relation and association which they are supposed to have.

子曰不在其位不謀其政。
 子曰師摯之始闕雎之亂洋洋乎盈耳哉。
 子曰狂而不直侗而不愿慥慥而不信吾不知之矣。
 子曰學如不及猶恐失之。
 子曰巍巍乎舜禹之

CHAP. XIV. The Master said, 'He who is not in any particular office, has nothing to do with plans for the administration of its duties.'

CHAP. XV. The Master said, 'When the music-master Chih first entered on his office, the music of the Kwan Tzu was magnificent;—how it filled the ears!'

CHAP. XVI. The Master said, 'Ardent and yet not upright; stupid and yet not attentive, simple and yet not sincere.—such persons I do not understand.'

CHAP. XVII. The Master said, 'Learn as if you could not reach your object, and were always fearing also lest you should lose it.'

CHAP. XVIII. The Master said, 'How majestic was the manner in which Shun and Yu held possession of the empire, as if it were nothing to them!'

14 EVERY ONE SHOULD WITH HIS OWN EYES SEE. So the sentiment of this chapter is generalised by the paraphrase, and perhaps correctly. The latter however has a criticism applied to prevent the spread of right notions about political liberty in China.

15 THE PHASES OF THE MUSIC-MASTER CHIH. Neither Hsueh-shan nor Medhurst gives what appears to be the meaning of 闕 in this chapter.

The Kang-hsi dictionary has 樂之卒章曰亂, 'The last part in the musical service is called *luan*.' The progression on those occasions consisted of four parts, a the last of which a number of pieces from the *Ying* or songs of the States was sung continuing with the Kwan Tzu. The same was also given to a sort of refrain, at the end of each song. The old interpreters explain differently—'when the music-master Chih first corrected the confusion of the Kwan Tzu' 84.

16 A SENSATION OVER WHICH THERE SHOULD BE NO RATIONAL DOUBT. 吾不知之 I do not know them, that is, my contemporaries, natural

Admits of misunderstanding are generally associated with certain redeeming qualities, as habitually with straight-forwardness, &c. but in the various Confucius had in view these redeeming qualities were 闕. He did not understand them, and could do nothing for them.

17 WITH WHAT CAUTION AND ANXIETY SHOULD LEADING PEOPLE BE PROCEED.

18 THE LAST CHARACTER IS 亂 AND IT SHOWS HOW THE EMPIRE FROM YU, &c. &c. and YU received it from SHUN, &c. &c. The throne came to them not by inheritance. They were called to it the high their hands and via the land and the possession of it did not affect them at all. 不與 — 'I did not concern them, nor as if nothing to them. He Tan takes 與 — 求 — they had the empire without seeking for it. This is not according to usage.

有婦人焉，九人而已。三分天下有其二，以服事殷，周之德，其可謂至德也已矣。

4. King Wu possessed two of the three parts of the empire, and with these he served the dynasty of Yin. The virtue of the house of Chou may be said to have reached the highest point indeed.

CHAP. XXI. The Master said, 'I can find no flaw in the character of Yu. He used himself coarse food and drink, but displayed the utmost filial piety towards the spirits. His ordinary garments were poor, but he displayed the utmost elegance in his sacrificial cap and apron. He lived in a low mean house, but expended all his strength on the ditches and water-channels. I can find nothing like a flaw in Yu.'

This is accounted for on the ground that the words of Song VII having been quoted verbatim, it would not have been necessary to repeat the same. The copy of the MS. in the Bodleian is different from that of the MS. in the Bodleian. The copy of the MS. in the Bodleian is different from that of the MS. in the Bodleian.

才 是 a sort of prospect, or something moving
which unfolds as you go and illustrates. 1/3

康之際 The late noted Yang has un-
covered the traces from the marriage of
that name, and Ye became a part of our last
surname or style of name 於斯爲盛
is understood by the Hsiao historian as
while the old writers take such a view. The whole is obscure, & this para-
graph must be written of King Wen.

21 THE SOUND OF YU 聞 read them, (12)
 1211, 'a arrow, 'a crack. The form 聞 is
 the best is not so correct. 愚吾無聞然

矣, 'In Yu, I find no service on,' i.e. I find
nothing in him to which I can point as a flaw

[illegible]

served the prison in the last. The 獄吏 was
 an 監獄 of brother and serving down
 over the house and the 獄吏 was a sort of mag-
 istrate, for on the top of preparing letters
 he (was) with a long 杖 (stick) and
 was in the way of the 獄吏. He was a
 Chinese of the 19th century and a high rank
 in the 監獄 generally the water
 chamber's work in the border of the house
 was down to the 獄吏. He was a sort of
 獄吏 and was in the way of the water

The ¹² were four rails wide and deep, and arranged so as to show like the 漢 which were double the size.

BOOK IX. TSZE HUN.

子罕第九
子罕言利與命，
與仁。
達巷黨人曰：大
哉孔子！博學而無
所成名。子聞之，謂
門弟子曰：吾何執
執御乎？執射乎？吾
執御矣。

CHAPTER I. The subjects of which the Master seldom spoke were—profitableness, and also the appointments of Heaven, and perfect virtue.

CHAP. II. 1. A man of the village of Tâ-hsiang said, 'Great indeed is the philosopher K'ung! His learning is extensive, and yet he does not render his name famous by any particular thing.'

2. The Master heard the observation, and said to his disciples, 'What shall I practise? Shall I practise charioteering, or shall I practise archery? I will practise charioteering.'

HEADING OF THE BOOK.—子罕第九

*The Master seldom, &c. p. The title chapters of this Book are much akin to those of the seventh. They are mostly occupied with the doctrine, character, and ways of Confucius himself.

1. BUSINESS BEING SPEAKING OF IT CONFUCIUS. 利 is mostly taken here in a good sense, not as selfish gain, but as it is defined under the first of the diagrams in the Yüehing. 義之和.

'the harmoniousness of all that is right' is what that is, how what is right is right, what is truly profitable. Compare Mencius, I. 2. Yet even in this sense Confucius said in speaking of it, as he would not have the consideration of the profitable introduced into conduct at all. With his not speaking of 仁 there is a difficulty which I know not how to solve. The fourth book is mainly a record of what he said, and we doubt it was a prominent topic in Confucius's teachings. 命 is not our fate, which in the primary meaning of that term, is fate, as good or bad. Nor is it destiny, or antecedent

purpose and determination, but the decree conferred on and received in its object.

2. A COMMENT ON CONFUCIUS'S ATTEMPTING TO BE A CHARIOTEER. AS MENCIOUS SAID ABOUT HIM, 'commentator, old and new say that the chapter shows the extreme utility of the sage reduced by his being praised, but his observation on the man's words was evidently correct.' For want of another word, I render 達 by village. According to the edition of Chên, 'five families make a 比, four 比 a 閭, and five 閭 are five families a 黨.' Who the village was is not recorded, though some would have him to be the same with 項囊, the boy of whom it is said in the 三字經 昔仲尼師項囊.

of old Confucius was a wheeler of Huang Ti. The man was able to see that Confucius was very extensively learned, but he also of fame, because in the age, was that could be equaled by excellence in some one particular art. In his time, 孔子 was not more than 60. His

K'ung.

者不得與於斯文也。既沒，文不在茲乎。天
 之將喪斯文也，後死
 者不得與於斯文也。
 子固，毋我。
 子絕四，毋意，毋必，
 雖違眾，吾從下。
 禮也，今拜乎上，泰也。
 也純儉，吾從眾。拜下，
 子曰：麻冕，禮也，今

CHAP. III. 1. The Master said, 'The linen cap is that prescribed by the rules of ceremony, but now a silk one is worn. It is economical, and I follow the common practice.'

2. The rules of ceremony prescribe the bowing below the hall, but now the practice is to bow *only* after ascending it. That is arrogant. I continue to bow below the hall, though I oppose the common practice.'

CHAP. IV. There were four things from which the Master was entirely free. He had no foregone conclusions, no arbitrary pre-determinations, no obstinacy, and no egotism.

CHAP. V. 1. The Master was put in fear in K'wang.

2. He said, 'After the death of king Wan, who not the cause of truth, lodged here in me?

3. SOME JOKES' PRAGMATIC INTERPRETATION ARE
 common. 1. It is my here spoken of was
 this, presumed to be worn in an ancestral
 temple, and made of very fine linen, and of a
 deep dark colour. It had fallen into disuse
 and was superseded by a simpler one of silk.
 Rather than be singular, Confucius gave effect to a
 practice which was used in principle of right
 and was economical. 2. *ch'ên* has explained the

拜下，拜乎上 thus: 'In the ceremon-
 ous intercourse between rulers and their
 people, it was proper for them to bow under the
 raised hall. This is the proper distance on which
 they extended and counted their bows. See
 this illustrated in the 經註集證, etc.

The prevailing disregard of the first part of
 the ceremony Confucius considered inconsistent
 with the proper distance to be observed
 between person and person, and therefore
 he would be singular in adhering to the rule.

4. Pragmatic men would count this was
 毋，it is said, so not prohibitive here
 but simply negative. To make it appear that

it was not by any effort, as 絕 and 毋 show
 naturally suggest, that Confucius adhered to
 these things.

5. I cannot remember if I have seen any
 or any collection of a full or complete text
 past VII. But the adventures to which the
 temple rulers is pointed in this passage, may
 be one or other, not long after he had resigned
 office and left Lu. There are different
 opinions as to what State K'wang belonged to.
 The most likely is that it was a border town
 of Chang, and so one to which he belonged in
 the department of K'ang in So-ma. It is
 said that K'wang had suffered from 陽虎.

an officer of Lu, to whom Confucius bore a
 resemblance. So he passed by the place, more-
 over, a disciple, 顏刻 who had 陽虎

related with Yang Hsiu in his message against
 K'wang, was saying him. These circum-
 stances made the people think that Con-
 fucius was their old enemy, so they attacked
 him and kept him prisoner for five days. The
 accounts of his escape vary, some of them

天之未喪斯文也。匡人其如予何。
 大宰問於子貢曰：夫
 子聖者與？何其多能也。
 子貢曰：固天縱之將聖，
 又多能也。子聞之曰：大
 宰知我乎？吾少也賤，故
 多能鄙事。君子多乎哉？
 不多也。牢曰：子云吾不
 試，故藝。

3. 'If Heaven had wished to let this cause of truth perish, then 1, a future mortal, should not have got such a relation to that cause. While Heaven does not let the cause of truth perish, what can the people of K'wang do to me?'

CHAP. VI. 1. A high officer asked Tze-kung saying, 'May we not say that your Master is a sage? How various in his ability!'

2. Tze-kung said, 'Certainly Heaven has endued him unlimitedly. He is about a sage. And, moreover, his ability is various.'

3. The Master heard of the conversation and said, 'Does the high officer know me? When I was young, my condition was low, and therefore I acquired my ability in many things, but they were mean matters. Must the superior man have such variety of ability? He does not need variety of ability.'

4. Láo said, 'The Master said, "Having no official employment, I acquired many arts."'

being so doubly fabulous. The disciples were in fear. 提 would indicate that Confucius himself was so, but this is denied. 2. The who I wonder by the name of truth. Even clearly 1 is the truth embodied in literature, literature, he said he has instead of his, 'truth is its principle, is attributed to Confucius's modesty. 在茲 (in this) referring to himself. 3. There may be modesty in his use of who, but he here identifies himself with the use of the great sage, to whom Heaven has imparted the talisman of wisdom. In his own estimation between himself and King Wen, he does not stand of such another. 後死者

the who then afterwards, we follow the text.

4. The first sentence about my Confucius the sentence of the text. 1. According to

the 周禮, the 大宰 was the chief of the 6 great officers of State, but the use of the word 宰 in Confucius's time was confined to the States of Wei and Song, and hence the officer in the text must have belonged to one of those. On the 註疏, 2. 2. The sense of 與 as it appears in the translation. 3. 與 is responded to by Tze-kung with 固, 'certainly,' while yet by the use of 將 he gives his answer an air of hesitancy. 4. 後之 lets him go, i. e. does not restrict him at all. The officer had found the sagewood of Confucius in his various ability by the 91, moreover, Tze-kung makes that ability only an additional circumstance. 5. Confucius in

子曰吾有知乎哉
無知也有鄙夫問於
我空空如也我叩其
兩端而竭焉

顏淵喟然歎曰，仰之
 彌高，鑽之彌堅，瞻之在
 前，忽焉在後。夫子循循
 然，善誘人，博我以文，約
 我以禮，欲罷不能。既竭
 吾才，如有所立，卓爾，雖
 欲從之，末由也已。
 子疾病，子路使門人
 爲臣。病間，曰：久矣哉，由
 之行詐也，無臣而爲有

CHAP. X. 1. Yen Yüan, in admiration of the Master's doctrines, sighed and said, 'I looked up to them, and they seemed to become more high; I tried to penetrate them, and they seemed to become more firm; I looked at them before me, and suddenly they seemed to be behind.'

2. 'The Master by orderly method, skilfully leads men on. He enlarged my mind with learning, and taught me the restraints of propriety.'

3. 'When I wish to give over the study of his doctrines, I cannot do so, and having exerted all my ability, there seems something to stand right up before me; but though I wish to follow and lay hold of it, I really find no way to do so.'

CHAP. XI. 1. The Master being very ill, Tze-lü wished the disciples to act as ministers to him.

2. During a remission of his illness, he said, 'Long has the conduct of Yü been deceitful! By pretending to have ministers when I have them not, whom should I impose upon? Should I impose upon Heaven?'

10. YEN YÜAN'S ADMIRATION OF THE MASTER'S DOCTRINES AND HIS POWERLESSNESS IN THEM.

1. 喟然歎 sighingly sighed. 仰 and the other verb here are to be translated in the past tense, as the chapter seems to give an account of the progress of Hsü's mind.

忽焉 - 忽然, suddenly. 誘 - 引進, to lead forward. 博我云云 - 博我, to instruct; 云云, etc.

卓爾 - 卓然, so direct, uprightly, 'lofty'; 末, in the sense of 無.

末由 - 無所由以用其力, I find myself unable to use my strength. 也已, yes, indeed. — It was this which made him sigh.

11. CONFUCIUS'S REASON FOR REFUSING TO BE A MINISTER, AND HIS CORRECTION WITH ONE CORRECTION. 使, was naming, we wanted to name. Confucius had been a great officer, and any red the name of ministers as a petty court. Tze-lü would be a sure-sided man in his great aloneness with the distance of his former state, and brought an almost this rebuke. 2. 縱

正雅頌各得其所。

子曰：出則事公卿，入則

事父兄，喪事不敢不勉，不

爲酒困，何有於我哉。

子在川上曰：逝者如斯

夫，不舍晝夜。

子曰：吾未見好德如好

色者也。

子曰：譬如爲山，未成一

簣，止，吾止也；譬如平地，雖

CHAP. XV The Master said, 'A good, to serve the high ministers and nobles, at home, to serve one's father and elder brothers, in all duties to the dead, not to dare not to exert one's self, and not to be overcome of wine—which one of these things do I attain to?

CHAP. XVI The Master standing by a stream, said, 'It passes on just like this, not ceasing day or night.'

CHAP. XVII The Master said, 'I have not seen one who loves virtue as he loves beauty.'

CHAP. XVIII The Master said, 'The prosecution of learning may be compared to what may happen in running a mound. If there want but one basket of earth to complete the work and I stop, the

CHAP. XV THE MASTER SAID, 'A GOOD, TO SERVE THE HIGH MINISTERS AND NOBLES, AT HOME, TO SERVE ONE'S FATHER AND ELDER BROTHERS, IN ALL DUTIES TO THE DEAD, NOT TO DARE NOT TO EXERT ONE'S SELF, AND NOT TO BE OVERCOME OF WINE—WHICH ONE OF THESE THINGS DO I ATTAIN TO?

CHAP. XVI THE MASTER STANDING BY A STREAM, SAID, 'IT PASSES ON JUST LIKE THIS, NOT CEASING DAY OR NIGHT.'

CHAP. XVII THE MASTER SAID, 'I HAVE NOT SEEN ONE WHO LOVES VIRTUE AS HE LOVES BEAUTY.'

CHAP. XVIII THE MASTER SAID, 'THE PROSECUTION OF LEARNING MAY BE COMPARED TO WHAT MAY HAPPEN IN RUNNING A MOUND. IF THERE WANT BUT ONE BASKET OF EARTH TO COMPLETE THE WORK AND I STOP, THE

WORKER STOPS, THE 公 MAY EXPEND THE PERSON, HIGH OFFICERS IN THE (REAL) COURT AND THE 卿, THE HIGH OFFICERS IN THE PROXY COURT.

2. IT WAS NOT A MAN (THEY) AS A GOOD, THE MASTER SAID, 'I HAVE NOT SEEN ONE WHO LOVES VIRTUE AS HE LOVES BEAUTY.'

3. THE MASTER SAID, 'I HAVE NOT SEEN ONE WHO LOVES VIRTUE AS HE LOVES BEAUTY.'

4. THE MASTER SAID, 'THE PROSECUTION OF LEARNING MAY BE COMPARED TO WHAT MAY HAPPEN IN RUNNING A MOUND. IF THERE WANT BUT ONE BASKET OF EARTH TO COMPLETE THE WORK AND I STOP, THE

覆一簣進吾往也。
 子曰語之而不惰者其回也與。
 子曰謂顏淵曰惜乎吾見其進也未見其止也。
 子曰苗而不秀者有矣夫秀而不實者有矣夫。
 子曰後生可畏焉知來者之不如今也四十五十而無聞焉斯亦不足畏也已。

stopping is my own work. It may be compared to throwing down the earth on the level ground. Though but one basketful is thrown at a time, the advancing with it is my own going forward.

CHAP. XIX. The Master said, 'Never flagging when I set forth anything to him:—ah! that is Hui.'

CHAP. XX. The Master said of Yen Yuan, 'Alas! I saw his constant advance. I never saw him stop in his progress.'

CHAP. XXI. The Master said, 'There are cases in which the blade springs, but the plant does not go on to flower! There are cases where it flowers, but no fruit is subsequently produced.'

CHAP. XXII. The Master said, 'A youth is to be regarded with respect. How do we know that his future will not be equal to our present? If he reach the age of forty or fifty, and has not made himself heard of, then indeed he will not be worth being regarded with respect.'

following of virtue.' See the Hsi-ching, Y. v. 9, where the subject is virtuous consistency. We might expect 平 as 平地 to be a verb, like 爲 as 爲山, but a good reason cannot be made out by taking it so. 雖 = 'though' only, so they take it as 雖 也. The lesson of the chapter is that repeated efforts can build up a small but of matter sufficient to much, and that the learner is never to give over.

19 HUI THE DARREST STUDENT

20 CONFUCIUS'S FIRST DISCIPLES ON HUI

as a model student. This is said to have been spoken after Hui's death. 惜乎 looks as if it were so. The 未, 'not yet,' would rather make no sense differently.

21 It is the last clause, however, that is important. Hui is said to be a student who never gave up. The same phrase is spoken of throughout the chapter as a theme by the 亦 in the last sentence. This is not very much more, but it brings out a good enough meaning. With the Chinese a student was one that of John Trevelyan, Lithuanian scholar.

子曰：法語之言，能無從乎？改之爲貴，異與之言，能無說乎？繹之爲貴，說而不繹，從而不改，吾末如之何也已矣。

子曰：主忠信，毋友不如己者，過則勿憚改。

子曰：三軍可奪帥也，匹夫不可奪志也。

CHAP. XXIII. The Master said, 'Can ~~men~~ refuse to assent to the words of strict admonition? But it is reforming the conduct because of them which is valuable. Can men refuse to be pleased with words of gentle advice? But it is unfolding their aim which is valuable. If a man be pleased with these words, but does not unfold their aim, and assents to those, but does not reform his conduct, I can really do nothing with him.

CHAP. XXIV. The Master said, 'Hold fastness and sincerity as first principles. Have no friends not equal to yourself. When you have faults, do not fear to abandon them.

CHAP. XXV. The Master said, The commander of the forces of a large State may be carried off, but the will of even a common man cannot be taken from him.

at Kinsack, who used to save his up to his people as entering his school, and gave as the reason - There are among these some of whom I shall one day make high-masters, whereas my doctors and magistrates, though I do not set on them with the badge of those I give to it, right that you should treat them with respect. 後生

after born a youth. See 先生, II. vii.

23. The establishment of the last of these three words and phrases without superfluous expletives (translating 法語之言 words

of law like admonition. 異 is the name of the 21st hexagram, to which the comment of 'word is unfolded. We observe, however, to have the character to interpreted by 'wording, and also by 'unfolding, yielding. 異

與之言, words of gentle admonition. 'woman 匹婦

in 繹之爲貴 an antecedent to 之 is readily found in the preceding 言 but in 改之爲貴 such an antecedent can only be found in a translation way. This is one of the cases which at we are obliged to resort to for a comparison of our direct syntactical apparatus. 未 as in chap. 2.

24. This is a repetition of part of 2. vii.

25. The will (virtue) is 二 則 一

將帥, 21. 帥 read shun, 21. 則 一 將帥,

's power 匹 'mate. We find in the dis-

tributary. His 21st and wife of the 21st

partie are a pair 相匹, and the applica-

tion of the term being thus fixed, an indi-

vidual man is called 匹夫, an individual

woman 匹婦

躬如也。如不容立不
中門。行不履闕。過位
色勃如也。足躍如也。
其言似不足者。攝齊
升堂。鞠躬如也。屏氣
似不息者。出降一等。
退顏色怡怡如也。沒
階趨進翼如也。復其
位。蹠蹠如也。
執圭鞠躬如也。如

2. When he was standing, he did not occupy the middle of the gate-way, when he passed in or out, he did not tread upon the threshold.

3. When he was passing the vacant place of the prince, his countenance appeared to change, and his legs to bend under him, and his words came as if he hardly had breath to utter them.

4. He ascended the reception hall, holding up his robe with both his hands, and his body bent, holding in his breath also, as if he dared not breathe.

5. When he came out from the audience, as soon as he had descended one step, he began to relax his countenance, and had a satisfied look. When he had got to the bottom of the steps, he advanced rapidly to his place, with his arms like wings, and on occupying it, his manner still showed respectful quietness.

CHAP. V. 1. When he was carrying the sceptre of his ruler, he seemed to bend his body, as if he were not able to bear its weight. He did not hold it higher than the position of the hands in making

circles, whose gates were named 庫 門 and

路. The 公門 is the 庫, or first of these. The bending his body when passing through, high as the gate was, is supposed to indicate the great reverence which Confucius felt.

不中門-不中於門. He did not stand opposite the middle of the gate-way. Each gate had a post in the center, called 闕 by which it was divided into two halves, appropriated to ingress and egress. The prince only could stand in the centre of either of them, and so only could tread on the threshold or sill. 3. At the early formal audience at day-break, when the prince came out of the inner apartment, and received the homage of the officers, he occupied a particular spot called 寧

This is the 位 now empty which Confucius gave to his way to the audience in the inner apartment. 齊 see 12. 12. He is now

ascending the steps to the 堂 'the hall' of raised platform in the outer apartment, where the prince held his court. 4. pure intention, words, and from which the face is raised, he placed himself at 5. The audience is now over, and he is on to reaching to his usual place at the formal audience. 6. why he now makes the 位 to be the 寧 in par. 5, but propriety 進 after 趨 is an addition that

has somehow kept into the ordinary text. 7. Descendants of Confucius were married on a marriage steamer. 1. 圭 may be taken

不勝上如揖下如
授勃如戰色足踏
踏如有循享禮有
容色私覲愉愉如
也。君子不以紺緇
飾紅紫不以爲褻
服當暑袗絺綌必
表而出之緇衣羔
裘素衣麤裘黃衣

a bow, nor lower than their position in giving anything to another. His countenance seemed to change, and look as if prohibitive, and he dragged his feet along as if they were held by something to the ground.

2. In presenting the presents with which he was charged, he went a pliant appearance.

3. At his private audience, he looked highly pleased.

CHAP. VI. 1. The superior man did not use a deep purple, or a pure white, in the ornaments of his dress.

2. Even in his dress he did not wear anything of a red or reddish colour.

3. In warm weather he had a single garment either of coarse or fine texture but he wore it displayed over an inner garment.

4. Over lamb's fur he wore a garment of thick; over fawn's fur one of white, and over fox's fur one of yellow.

labeled 'superior' in the sense simply of a ruler. 1. The sentence that there is no record of of such a thing. It was a pure white. 2. The sentence that there is no record of of such a thing. It was a pure white. 3. The sentence that there is no record of of such a thing. It was a pure white. 4. The sentence that there is no record of of such a thing. It was a pure white.

by the representative of the ruler. 5. The sentence that there is no record of of such a thing. It was a pure white. 6. The sentence that there is no record of of such a thing. It was a pure white.

the ruler. 7. The sentence that there is no record of of such a thing. It was a pure white. 8. The sentence that there is no record of of such a thing. It was a pure white.

the ruler. 9. The sentence that there is no record of of such a thing. It was a pure white. 10. The sentence that there is no record of of such a thing. It was a pure white.

he. 11. The sentence that there is no record of of such a thing. It was a pure white. 12. The sentence that there is no record of of such a thing. It was a pure white.

the ruler. 13. The sentence that there is no record of of such a thing. It was a pure white. 14. The sentence that there is no record of of such a thing. It was a pure white.

the ruler. 15. The sentence that there is no record of of such a thing. It was a pure white. 16. The sentence that there is no record of of such a thing. It was a pure white.

the ruler. 17. The sentence that there is no record of of such a thing. It was a pure white. 18. The sentence that there is no record of of such a thing. It was a pure white.

the ruler. 19. The sentence that there is no record of of such a thing. It was a pure white. 20. The sentence that there is no record of of such a thing. It was a pure white.

the ruler. 21. The sentence that there is no record of of such a thing. It was a pure white. 22. The sentence that there is no record of of such a thing. It was a pure white.

the ruler. 23. The sentence that there is no record of of such a thing. It was a pure white. 24. The sentence that there is no record of of such a thing. It was a pure white.

市脯不食。不撤薑食。
不多食。祭於公，不宿
肉。祭肉不出三日。出
三日，不食之矣。食不
語，寢不言。雖疏食菜
羹，瓜祭，必齊如也。
席不正，不坐。
鄉人飲酒，杖者出，
斯出矣。鄉人傺，朝服
而立于阼階。

6. He was never without ginger when he ate.

7. He did not eat much.

8. When he had been assisting at the prince's sacrifice, he did not keep the flesh which he received over night. The flesh of his family sacrifice he did not keep over three days. If kept over three days, people could not eat it.

9. When eating, he did not converse. When in bed, he did not speak.

10. Although his food might be coarse rice and vegetable soup, he would offer a little of it in sacrifice with a grave respectful air.

CHAP. IX. If his seat was not straight, he did not sit on it.

CHAP. X. 1. When the villagers were drinking together, on those who carried staffs going out he went out immediately after.

2. When the villagers were going through their ceremonies to drive away pestilential influences, he put on his court robes and stood on the eastern steps.

and as soon as 卺 should be changed into

卺, according to the 卺. Du Yeh, however, retains it, and putting a certain altar to join it with the two preceding ones, makes of a, an altar. The meaning refers to a custom something like our wedding feast. The master took a few grains of rice, or part of the other provisions, and placed them on the ground, among the sacrifices, as was a tribute to the worthy or virtuous who first taught the art of cooking. The Raddant people in the country have a custom of this kind and in fact, according to what the king gave an entertainment in Hongkong in 1843, something like it is sometimes observed, but any such ceremony is unknown among the common habits of the people. However poor might be his fare, the food was always observed to be 齊 (chi) = 齊 the grave demeanor appropriate to eating

9. Rules of Conversation about his eat

10. Rules of Conversation in his village.

At many people married a wife. Confucius born showed his respect for age. 所 had here an adverbial form. 卺 a. There were three

卺 consecrated every year, but that in the land we called the great one, being observed in the winter season when the officers led up the people of a large about, could by some have to expect something with a great purpose. It was connected with great spirit as a little better than a play but Confucius was a good and deep in and when the book was in his hands he stood in the eastern steps the queen of a host receiving guests in his room. Some make the steps three of his ancestral temple and his stand by there to be in secure the spirit of his shrine.

國問人於他邦，再
 拜而送之。康子饋
 藥，拜而受之，曰：丘
 未達，不敢嘗。
 國廐焚，子退朝，曰：傷人乎？不問馬。
 國君賜食，必正席，先嘗之。君賜腥，必熟而薦之。君賜生，必畜之。侍食於君，

CHAP. XI. 1. When he was sending complimentary inquiries to any one in another State, he bowed twice as he escorted the messenger away.

2. Chi Kang having sent him a present of physic, he bowed and received it, saying, 'I do not know it. I dare not taste it.'

CHAP. XII. The stable being burned down, when he was at court, on his return he said, 'Has any man been hurt? He did not ask about the horses.'

CHAP. XIII. 1. When the prince sent him a gift of cooked meat, he would adjust his mat, first taste it and then give it away to others. When the prince sent him a gift of undressed meat, he would have it cooked, and offer it to the spirits of his ancestors. When the prince sent him a gift of a living animal, he would keep it alive.

2. When he was in attendance on the prince and joining in the entertainment, the prince only sacrificed. He first tasted everything.

11. *THINGS OF CONFUCIUS'S INTELLIGENCE IN THE CHINESE.* 1. The two *tsu* were not in his temper, but intended for the distant friend to whom he was being sent. 康 was the 手

康子 of II. 11. 4. Confucius accepted the gift, but thought it necessary to let the donor know he could not, for the present at least, eat it himself.

12. *HOW CONFUCIUS VALUED STABLES.* 廐. A stable. 廐 was used to accommodate and house for the 集註 was 11. 11. 4. may be used instead for a private stable, but it is more natural to take it here for the 國 - stable. This is the case at the 家語

13. *DEMANDS ON CONFUCIUS'S RELATION TO THE PRINCE.* 1. He would not let the record given to the spirits of his ancestors, not knowing

but it might previously have been offered by the prince, as a gift of his. But on reversal of the record, as if he had seen in the prince's presence. He procured the gift of cooked food, justified the undressed and was kind to the living animal. 2. The 祭 here is that in

chapter 11. 11. Among parties of equal rank, he performed the ceremony, but confers on, with his horse, held that the prince sacrificed for all. He tasted everything as if he had not a rat, it being the cock's duty to taste every dish, before the prince partook of it. 3.

首 is the 4th line. 所向, the direction of the horse. The food to the mat was the proper place for a person to bed, a sick man might be lying differently, but Confucius would not see the prince but in the correct position, and also in the route there, so far as he could approach it. 4. He would not wait a moment, but let his carriage follow him.

君祭先飯。疾君視之，東首加朝服，拖紳。君命召，不俟駕行矣。
 國入太廟，每事問。
 國朋友死，無所歸，曰：於我殯。朋友之饋，雖車馬，非祭肉，不拜。
 去寢不尸，居不容。見齊衰者，雖狎，必變。見冕者，與瞽者，雖褻，必以貌凶。

3. When he was ill and the prince came to visit him, he had his head to the east, made his court robes be spread over him and drew his girdle across them.

4. When the prince's order called him, without waiting for his carriage to be yoked, he went at once.

CHAP. XIV. When he entered the ancestral temple of the State, he asked about everything.

CHAP. XV. 1. When any of his friends died, if he had no relations who could be depended on for the necessary offices, he would say, "I will bury him."

2. When a friend sent him a present, though it might be a carriage or d. horses, he did not bow.

3. The only present for which he bowed was that of the flesh of sacrifice.

CHAP. XVI. 1. In bed, he did not lie like a corpse. At home, he did not put on any formal deportment.

2. When he saw any one in a mourning dress, though it might be an acquaintance, he would change countenance. When he saw any one wearing the cap of full dress, or a blind person though he might be in his undress, he would salute them in a ceremonious manner.

15. A repetition of 111. Compare 2. 1. The flesh of sacrifice, however, was always had before a prince's funeral to be offered to the parents and so on. That was a different thing. 16. CHAP. XVI. 1. 2. 1. At home, he did not put on any formal deportment. Compare 1X. 1. which is here repeated, with the preceding circumstances. 2. 2. 1. is the front bar of a carriage. In fact, the carriage of Confucius's time was only

服者式之。式負版者。
有盛饌，必變色而作。
迅雷風烈，必變。
升車，必正立執綏。
車中，不內顧，不疾言，
不親指。
色斯舉矣，翔而後
集。曰：山梁雌雉，時哉
時哉。子路共之，三嗅
而作。

3. To any person in mourning he bowed forward to the cross-bar of his carriage, he bowed in the same way to any one bearing the tables of population.

4. When he was at an entertainment where there was an abundance of provisions set before him, he would change countenance and rise up.

5. On a sudden clap of thunder, or a violent wind, he would change countenance.

CHAP. XVII. 1. When he was about to mount his carriage, he would stand straight, holding the cord.

2. When he was in the carriage, he did not turn his head quite round, he did not talk hastily, he did not point with his hands.

CHAP. XVIII. 1. Seeing the countenance, it instantly rises. It flies round, and by and by settles.

2. *The Master* said, 'There is the hen-pheasant on the hill bridge. At its season! At its season!' Tze-lü made a motion to it. Thrice it smelt him and then rose.

what we call a cur. In saluting when riding, parties bowed forward to this bar. 4. He showed three signs, with reference to the generosity of the provider.

17. *CONVULSION AT AND OF HIS CARRIAGE.* 1. The 綏 was a strap of cord, attached to the carriage to assist in mounting it. 2. 不內

his head quite round. See the *Lü Chi*, 2, 1. Pt. v. 43.

18. A fragment, which seemingly has no connection with the rest of the Book. Various alterations of characters are proposed, and various views of the meaning given. Ho Yün's view of the conclusion is the best. 'Tze-lü took it and moved it up. The Master thrice

smelt it and rose.' 共. In 3rd pers., 同.

BOOK XL. HSIEN TSIN.

先進第十一

子曰先進於禮樂野人也後進於禮樂君子也如用之則吾從先進

子曰從我於陳蔡者皆不及門也德行顏淵閔子騫冉伯牛仲弓言語宰我子貢政事冉

CHAPTER I. The Master said, 'The men of former times, in the matters of ceremonies and music, were rustic; it is said, while the men of these latter times, in ceremonies and music, are accomplished gentlemen.

2. 'If I have occasion to use those things, I follow the men of former times.'

CHAP. II. 1. The Master said, 'Of those who were with me in Ch'ân and Ts'ai, there are none to be found to enter my door.'

2. Distinguished for their virtuous principles and practice, there were Yen Yüan, Min Tze-chün, Zao Pu-üü, and Chung-kung; for their administrative ability in speech, Tsai Wo and Tze-kung; for their adminis-

HEARDED OF THE BOMB. 先進第其弟子之中仕進先後之輩

十一、'The former men, No. 2: With this Book there commences the second part of the Analects, commonly called the Hsi-tzu (下論). There is, however, an important

authority for this division. It contains 25 chapters, treating mainly of various departments of the mind, and describing the part of the worthiness. Man-Tsui-tai appears in it four times, and on the occasion we attribute the composition of it to his disciple. There are indications in the style of a peculiar hand.

1. Construction of the bridge
was no further than. 1. 先進 後進
2. 先進 後進

Liberalism the expression is - 九章 九章
first advanced, those who afterwards ad-
vanced, i.e. on the edge of the world. In
Yen, the chapter is said to speak of the
people who had first advanced to others
those who had advanced subsequently.

有季路文學子游子
夏。子曰回也非助我
者也於吾言無所不
說。子曰孝哉閔子騫
人不聞於其父母昆
弟之言。
南容三復白圭孔
子以其兄之子妻之。

trative talents, Zan Yü and Chi Lü; for their literary acquirements, Tze-yü and Tze-hsiü.

CHAP. III. The Master said, 'Hüi gives me the assistance. There is nothing that I say in which he does not delight.'

CHAP. IV. The Master said, 'Filial indeed is Min Tze-ch'ien! Other people say nothing of him different from the report of his parents and brothers.'

CHAP. V. Nan Yung was frequently repeating the lines about a white sceptre-stone. Confucius gave him the daughter of his elder brother to wife.

In his final year or thereabouts, as the accounts go, he was passing in his town, when he came to Chen in Tsü, when the citizens of Chen afraid that he was going to do them harm, and desired to stop his course, and for several days he and the disciples with him were cut off from food. Both Chen and Tsü were in the present provinces of Ho-nan, and are referred to in the department of 陳州 and 汝寧. a. This paragraph is to be taken as a note by the early levers of the Book, enumerating the principal followers of Confucius on his occasion referred to, with their distinguishing qualities. They are arranged in four classes (四科) and amounting to ten, are known as the 十哲. The 'four classes' and 'ten wise ones' are often mentioned in connection with the sage school. The ten disciples have all appeared in the previous Books.

b. Hsü's chief disciples of THE MASTER'S DISCIPLES. A teacher is supposed to be aided by the doubts and questions of his pupils, who have been to explain himself. Compare III vii 3. 說 for 悅 as in I i r but it may be taken in its usual pronunciation 解 'to explain'.

1. THE FINAL PART OF HIS TEACHING. 問. as in VII 32, on a good and no evil or flow in the words. 陳 華 about a. a. 250, as given in Ho Yen, explains—'Min had no more of his management for his conduct in reference to his parents and brothers. This is the only instance where Confucius calls a disciple by his designation. The use of 子騫 is supposed in the 合講 to be a mistake of the compiler. 'Brothers' includes cousins, uncles—kindred.

2. CONFUCIUS APPROVED OF NAN YUNG. Nan Yung, see V 1. — as in V 16. I have translated it by 'frequently' but in the 'Yü li' Sayings, it is related that Yung repeated the lines three in one day. 白圭 as the Shih-chi III in Chü 5. The new there are—A flow in a white sceptre-stone may be ground away—A flow in speech, nothing can be done. In his repeating of these lines, we have perhaps, the ground for the character for which Yung is commended in V 1. Observe 孔子, where we might expect 子.

3. CONFUCIUS APPROVED OF NAN YUNG. Nan Yung, see V 1. — as in V 16. I have translated it by 'frequently' but in the 'Yü li' Sayings, it is related that Yung repeated the lines three in one day. 白圭 as the Shih-chi III in Chü 5. The new there are—A flow in a white sceptre-stone may be ground away—A flow in speech, nothing can be done. In his repeating of these lines, we have perhaps, the ground for the character for which Yung is commended in V 1. Observe 孔子, where we might expect 子.

季康子問弟子孰爲好學。孔子對曰：有顏回者好學，不幸短命死矣。今也則亡。
 顏淵死，顏路請子之車，以爲之椁。子曰：才不才，亦各言其子也。鯉也死，有棺而無椁，吾不徒行以爲之椁，以吾從大夫之後，不可徒行也。
 顏淵死，子曰：噫，天喪予，天喪予。

CHAP. VI. Chi Kang asked which of the disciples loved to learn. Confucius replied to him, 'There was Yen Hui, he loved to learn. Unfortunately his appointed time was short, and he died. Now there is no one who loves to learn, as he did.'

CHAP. VII. 1. When Yen Yuan died, Yen Lü begged the carriage of the Master to sell and get an outer shell for his son's coffin.

2. The Master said, 'Every one calls his son his son, whether he has talents or has not talents. There was Lü, when he died, he had a coffin but no outer shell. I would not walk on foot to get a shell for him, because, having followed in the rear of the great officers, it was not proper that I should walk on foot.'

CHAP. VIII. When Yen Yuan died the Master said, 'Alas! Heaven is destroying me! Heaven is destroying me!'

1. How Hui loved to learn. See VI. where the same question is put by the Duke Ai, and the same answer is returned, only in a more explicit form.

2. How Confucius weeps for him. His name is given as Yen Yuan. There is a chronology of his life here. His second name, the Fami yueh, and the Hsiao-ming Records, must have died several years before Confucius's son, Lü. Either the dates in them are incorrect, or this chapter is spurious. Yen Lü, the father of Hui, had himself been a disciple of the sage in former years.

爲之椁 (i.e. when he died)—this is the idiom continued in V. vii. 2. 爲 would almost seem to be an

active verb followed by a double object. In burying, they used a coffin, called 棺 and an outer shell without a bottom, which was called 槨. 吾從大夫之後 liberally.

3. Follow in rear of the great officers. This is said to be an expression of humility. Confucius retired from office in 496, but remained his usual at court in the robes of his former dignity, and would not be recognized as a private citizen. He would no doubt see a foremost place in the state.

4. Confucius said Heaven destroys me as it had destroyed him. The idiom is not used in the simple, the exacting, or if better, narrow. The modern, perhaps correctly, make the chief idiom.

顏淵死。子哭之慟。從
 者曰：子慟矣。曰：有慟乎。
 非夫人之爲慟而誰爲。
 顏淵死。門人欲厚葬。
 之。子曰：不可。門人厚葬。
 之。子曰：回也。視予猶父
 也。予不得視猶子也。非
 我也。夫二三子也。
 季路問事鬼神。子曰：

CHAP. IX. 1. When Yen Yuan died, the Master bewailed him exceedingly, and the disciples who were with him said, 'Master, your grief is excessive!'

2. 'Is it excessive?' said he.

3. 'If I am not to mourn bitterly for this man, for whom should I mourn?'

CHAP. X. 1. When Yen Yuan died the disciples wished to give him a great funeral, and the Master said, 'You may not do so.'

2. The disciples did bury him in great style.

3. The Master said, 'Hui behaved towards me as his father. I have not been able to treat him as my son. The fault is not mine; it belongs to you, O disciples.'

CHAP. XI. Chi Lü asked about serving the spirits of the dead. The Master said, 'While you are not able to serve men, how can you serve their spirits?' Chi Lü added, 'I venture to ask about

gradual to be grief that the man was gone to whom he looked most for the transmission of his doctrine.

3. 哭 only expresses the great grief. The tears are not. 哭 is the loud wail of grief. Weeping with tears is called 泣.

3. 夫人 - 斯人, this man. The third definition of 夫 in the dictionary is 有所指之辭, a term of definite indication.

Q. I still have some dissatisfaction with the usual way in which Lü was treated. 5. The old commentators take 門人 as being the disciples of Yen Yuan. This is not natural and yet we are hardly informed why the disciples of Confucius would act so directly contrary to

his express wishes. Confucius objected to a grand funeral as inconsistent with the poverty of the family (see chap. vii). 5. 視, literally,

regarded me. But that term would hardly suit the text exactly. 夫, as in the last chapter. This passage, indeed, is cited in the dictionary, in illustration of that use of the term. 二

子, see III. 221.

11. CONFUCIUS AVOIDS ANSWERING QUESTIONS ABOUT SERVING SPIRITS, AND ABOUT DEATH. 鬼

神 are here to be taken together and understood of the spirits of the dead. This appears from Confucius using only 鬼 in his reply, and from the opposition between 人 and 鬼.

子曰張問善人之中而貨殖焉億則屢乎屢空賜不受命而貨殖焉億則屢師也辟由也哆。柴也愚參也魯。之可也。也。小子鳴鼓而攻益之子曰非吾徒也。小子鳴鼓而攻之可也。

2 The Master said, 'He is no disciple of mine. My little children, beat the drum and assail him.'

CHAP. XVII. 1. Ch'ih is simple.

2. Shên is dull.

3. Shih is specious.

4. Yü is coarse.

CHAP. XVIII. 1. The Master said, 'There is Hui.' He has nearly attained to perfect virtue. He is often in want.

2. 'Tzu does not acquiesce in the appointments of Heaven, and his goods are increased by him. Yet his judgments are often incorrect.'

CHAP. XIX. Tszu-chung asked what were the chief limitations of

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道。子曰：不踐迹，亦不入
於室。
子曰：論篤是與？君子
者乎？色莊者乎？
子曰：路問聞斯行諸？子
曰：有父兄在，如之何其
聞斯行之？冉有問聞斯
行諸？子曰：聞斯行之。公
西華曰：由也問聞斯行
諸？子曰：有父兄在，求也

the good man. The Master said, 'He does not tread in the footsteps of others, but, moreover, he does not enter the chamber of the sage.'

CHAP. XX. The Master said, 'If, because a man's discourse appears solid and sincere, we allow him to be a good man, is he really a superior man? or is his gravity only in appearance?'

CHAP. XXI. Tze-lü asked whether he should immediately carry into practice what he heard. The Master said, 'There are your father and elder brothers to be consulted; -why should you act on that principle of immediately carrying it to practice what you hear?' Zan Yü asked the same, whether he should immediately carry into practice what he heard, and the Master answered, 'Immediately carry into practice what you hear.' Kung-hsi Hwä said, 'Yü asked whether he should carry immediately into practice what he heard, and you said "There are your father and elder brothers to be consulted." Ch'ü asked whether he should immediately carry into practice what he heard, and you said, "Carry it immediately into practice." I, Ch'ü, am perplexed, and venture to ask you for an explanation.' The Master said, 'Ch'ü is reticent and slow; therefore,

who has not learned.' Such a man will in many things be a law to himself, and needs not to follow in the wake of others, but after all his progress will be limited. The text is rather enigmatical. 入室 compare chap.

xiv. 2. Tze-chang was the author of chap. xv.

20. We say not hastily joined a man to us

even from his discourse. 論 is here 'speech,' 'conviction.' In Ho Yen this chapter is joined to the preceding one, and seemed to give all those characteristics of the good man, mentioned on a different occasion. The connection, however, is that view is all but unattainable.

21. An instance is Tze-lü and Zan Yü or now Confucius dealt with his disciples according to their characters. On Tze-lü's question, compare v. 12. 聞斯行諸.

Hearing this - anything, should I do it or not? 行諸 - 行之乎, also 舍諸. In vi. 17. 兼人 - 兼 is explained

by Chü Hsi with 勝, 'to overcome,' 'to be superior to. But we may well take it in the radical signification of 'to unite, as a hand grasps two sheaves of corn. The phrase is equivalent to our English one in the trans-

問聞斯行諸。子曰：聞斯行之。赤也惑，敢問。子曰：求也退，故進之；由也兼人，故退之。
 子畏於匡，顏淵後。子曰：吾以女爲死矣。曰：子在，回何敢死。
 季子然問：仲由冉求可謂大臣與？子曰：吾以子爲異之問，曾由與求之問，所謂大臣者，以道事君，不可則止。今由

I urged him forward. Yü has more than his own share of energy, therefore, I kept him back.

CHAP. XXII. The Master was put in fear by K'wang and Yen Yün fed behind. The Master, on his return to him, said, 'I thought you had died!' He replied, 'While you were alive, how should I presume to die!'

CHAP. XXIII. 1. CH' FANG-CH' asked whether Chung Yü and Zan Ch'ü could be called great ministers.

2. The Master said, 'I thought you would ask about some extraordinary individuals, and you only ask about Yü and Ch'ü!'

3. 'What is called a great minister, is one who serves his prince according to what is right, and when he finds he cannot do so, retires.

tion. Similarly the last part could be said to represent the boasting of the T'ao-ssu, and in-
 兼命

23. THE YÜAN-CH'U HAD TO GO TO THE
 AND CONFUCIUS HAD HIM. 2. See IX. v. 11
 There was a story of the old man
 saying he must go to a place. The
 Confucius, however, asked if they
 knew that they would not perish in this danger
 and therefore I would not really expose my
 own life. But preserved I said that I might
 continue to serve the benefit of my country.
 If we know how H. knew that con-
 fusion was a hot period, we are all used that
 he that of a minister's assurance that he had a
 divine mission. See VII. vii. 11.

24. A LITTLE HINTER. CHUNG YÜ AND ZAN
 CH'Ü ONLY ORDINARY MINISTERS. The p. 2
 phrase was up the contents that 'Confucius

represents the boasting of the T'ao-ssu, and in-
 vention an appearance which is mentioned
 purpose. 1. The T'ao-ssu was a younger
 brother of the T'ao-ssu who was the 平氏 of
 1.1. 1. Having an end to his purpose in the
 world, he had no more to do with the world,
 and had no more to do with the world. He
 was, in fact, a man who had no more to do
 with the world. A 吾以子爲異之問. I sup-
 posed you were making a question of a
 extraordinary man, and he is to a question
 about Yü and Ch'ü. 曾由冉求之問. He then is
 rather different from what he has in II. vii.
 but is much also to that in II. vii. 1. 具臣
 is explained 爾臣數而已. 'Simply

與求也。可謂其臣矣。曰：然則從之者與？子曰：弑父與君，亦不從也。
 子曰：子路使子羔爲費宰。子曰：賊夫人之子。子路曰：有民人焉，有社稷焉，何必讀書，然後爲學？子曰：是故惡夫佞者。
 華子侍坐。子曰：以吾一日

4. 'Now, as to Yü and Ch'iu, they may be called ordinary ministers.'

5. I-tzu-tzu said, 'Then they will always follow their chief, - will they?'

6. The Master said, 'In an act of parricide or regicide, they would not follow him.'

CHAP. XXIV. 1. Tzu-lü got Tzu-k'ao appointed governor of Pi.

2. The Master said, 'You are injuring a man's son.'

3. Tzu-lü said, 'There are (there) common people and officers, there are the altars of the spirits of the land and grain. Why must one read books before he can be considered to have learned?'

4. The Master said, 'It is on this account that I hate your glib-tongued people.'

CHAP. XXV. 1. Tzu-lü, Tsang Hsi, Zan Yü, and Kung-lai Hwä were sitting by the Master.

2. He said to them, 'Though I am a day or so older than you, do not think of that.'

stood to rank among the number of officers.

具, when means what is merely official.

具文, an official paper. 具臣, merely

officials. 3. 之, suppose an antecedent, such

as 主, their master.'

1. How CURIOUSLY IT WAS to appoint, as to

THE FATHER OF GOVERNMENT, a governor of

Tzu-lü. 1. 費, see VI. vii. Tzu-lü had

pointed into the service of the Chi family, and

was named, and recommended (使) Tzu-lü

studied. 賊, in the sense of 害, 'to in-

jure.' 夫, as in chap. ix. 3. It qualifies the

phrase 人之子, and not 子, the

ZAN. By denoting Tzu-k'ao as a man's

son, Ch'ü-tzu is at once, I suppose, that the

father was injured as well. His son ought not

to be so dealt with. 3. The abstract duty of

Tzu-lü. It is both correct. The whole duty

of man is in treating other men right and

rendering what is due to as many as are, and

it may be learned practically without the study

you require. 4. 是故, 'on this account,'

with reference to Tzu-lü's reply.

5. THE ANSWER OF Tzu-lü, Tsang Hsi, Zan Yü,

俟君子。赤爾何如。對曰：非
曰能之。願學焉。宗廟之事，
如會同，端章甫，願爲小相。
焉。點爾何如。鼓瑟希，鐸爾
舍瑟而作，對曰：異乎三子
者之撰。子曰：何傷乎？亦各
言其志也。曰：莫春者，春服
既成，冠者五六人，童子六
七人，浴乎沂，風乎舞雩，詠
而歸。夫子喟然歎曰：吾與

6. 'What are your wishes, Ch'ih, said the Master next to Hung-hai Hwei. Ch'ih replied, 'I do not say that my ability extends to these things but I should want to learn them. At the services of the ancestral temple and at the audiences of the princess with the sovereign, I should like, dressed in the dark square-necked robe and the black linen cap, to act as a small attendant.'

7. Last of all, the Master asked Tzu-yü Hsi, 'Then what are your wishes? Tzu-yü, pausing as he was playing on his lute, while it was yet twanging and the instrument wailed, and sang, 'My wishes, he said, 'are different from the cherished purposes of those three gentlemen.' 'What harm is there in that?' said the Master, 'do you also, as well as they, speak out your wishes. Tzu-yü then said, 'In this, the last month of spring, with the dress of the season not complete, along with five or six young men who have washed the cap, and six or seven boys, I would wash in the I ang y the broeze among the rain altars, and return home singing. The Master heaved a sigh and said, 'I give my approval to Tzu-yü.'

Ch'ên fa, you men make a 旅 and a 旅 or a 旅. 旅 makes 師. The two terms together have here the meaning given in the translation. 爲之, (made) is 比 and 比 stands in three with the following 及 方-向 'towards. 知方 'know the quarter to which to turn, the way in which to go. 3. At the beginning of this paragraph and the two following we must supply 子曰 如 或

'or' & 能之 之 refers to the 禮樂

a pair 3. 會 is the name for occasional or accidental interviews of the princess with the sovereign what are called 時見 同. 同 brings in occasional cases they all presented themselves together at court. The 端 and from its origin called 玄端) was a robe of ceremony as called from its eight make, its component parts having a quibrous rule long 44 ng. 章甫 was the name of a cap of ceremony. It had different names under different dynasties. 甫 means a man. The cap

點也。三子者出，曾皙後。曾
 皙曰：夫三子者之言何如。
 子曰：亦各言其志也。已矣。
 曰：夫子何哂由也。曰：爲國
 以禮，其言不讓，是故哂之。
 唯求則非邦也，與安見方
 六七十，如五六十，而非邦
 也者。唯赤則非邦也與。宗
 廟會同，非諸侯而何。赤也
 爲之小，孰能爲之大。

8. The three others having gone out, Tsing Hsi remained behind, and said, 'What do you think of the words of those three friends?' The Master replied, 'They simply told each one his wishes.'

9. *Hsi* pursued, 'Master, why did you smile at Yu?'

10. He was answered, 'The management of a State demands the rules of propriety. His words were not humble, therefore I smiled at him.'

11. *Hsi* again said, 'But was it not a State which Ch'ih proposed for himself?' The reply was, 'Yes, did you ever see a territory of sixty or seventy li or one of fifty or sixty, which was not a State?'

12. *Since more*, *Hsi* inquired, 'And was it not a State which Ch'ih proposed for himself?' The Master again replied, 'Yes, who but princes have to do with unenclosed temples, and with audiences but the sovereign? If Ch'ih were to be a small assistant in these services, who could be a great one?'

was so named, as 'displaying the wax.' 7. *various sacrifices for rain* 求雨，IV 11. *Ps. 111*. 希止，'pausing,' 'standing.' 舞 as in 18. Dancing movements were employed at 1. *hence the name*—舞雩 11. 曾皙曰 is to be supplied before 唯 and 子曰 before 安. *Since the suppletions must be made in the next paragraph.* It does not appear whether *He* even at the last did understand why *Confucius* had a good at Tsai-shi, and not at the others. It was not, say the commentators, because Tsai-shi was not present in the same. They were all thinking of great things, and of course their eyes were closed. Tsai-shi's fault was his levity. That was his offence against propriety.

BOOK XII. YEN YÜAN

顏淵第十二
 顏淵問仁。子曰，克己復禮爲仁。一日克己復禮，天下歸仁焉。爲仁由己，而由人乎哉。顏淵曰，請問其目。子曰，非禮勿視，非禮勿聽，非禮勿言，非禮勿動。顏淵曰，回雖不敏，請事斯語矣。

CHAPTER I. 1. Yen Yuan asked about perfect virtue. The Master said, 'To subdue one's self and return to propriety, is perfect virtue. If a man can for one day subdue himself and return to propriety, all under heaven will ascribe perfect virtue to him. Is the practice of perfect virtue from a man himself, or is it from others?'

2. Yen Yuan said, 'I beg to ask the steps of that process.' The Master replied, 'Look not at what is contrary to propriety; listen not to what is contrary to propriety; speak not what is contrary to propriety; make no movement which is contrary to propriety. Yen Yuan then said, 'Though I am deficient in intelligence and vigour, I will make it my business to practise this lesson.'

Summary of this Book. 顏淵第十二 身而存故謂私爲己 己 here

二. 'The twelfth book beginning with Yen Yuan' (1) contains 24 chapters, converting lessons on perfect virtue, government and other questions of morality and policy, culminated in conversation by Confucius. In this book the master. The different answers given about the same subject in different questions, show well how the sage suited his instruction to the characters and capacities of the parties with whom he had to do.

1. How to attain to perfect virtue. A conversation with Yen Yuan. In Ho Yan, 克己 is explained by 約身 'to restrain the body. Chü Hsi defines 克 by 勝 'to overcome, and 己 by 身之私欲 'the selfish desires of the body. In the 合講 it is said—己非即是私 但私即附

is not exactly selfishness but selfishness is what arises by being attached to the body and hence it is said that selfishness is 己. And again, 克己非克去其己, 乃克去己中之私欲也. 克己 is not excluding and getting away the 己 but excluding and putting away the 己's desires in the 己. The selfishness: the self is of a three-fold character—first, 身, 欲, said by Mencius to be a person's natural constitution and desires of mind. Next I sh. sh. very much the 己's desires or animal man's sensual, 耳目口鼻之欲 'the desires of the ears, the eyes, the mouth, the nose, i.e. the desires arising out of the senses; and third, 財我 'Then said I, i.e. the lust of miserliness. More summarily, the 己 is said, in the

仲弓問仁。子曰。出門如見大賓。使民如承大祭。己所不欲。勿施於人。在邦無怨。在家無怨。仲弓曰。雍雖不敏。請事斯語矣。

也。詔曰：其言也詔，斯謂之仁矣乎？子曰：爲之難，言之得無詔乎？
 司馬牛問君子。子曰：君子不憂不懼，斯謂之君
 子矣乎？子曰：內省不
 疚，夫何憂何懼？
 司馬牛憂曰：人皆有兄弟，我獨亡。子夏

3. 'Cautious and slow in his speech!' said Nü:—'is this what is meant by perfect virtue?' The Master said, 'When a man feels the difficulty of doing, can he be other than cautious and slow in speaking?'

CHAP. IV. 1. Sze-má Nü asked about the superior man. The Master said, 'The superior man has neither anxiety nor fear.'

2. 'Being without anxiety or fear,' said Nü:—'does this constitute what we call the superior man?'

3. The Master said, 'When internal examination shows nothing wrong, what is there to be anxious about, what is there to fear?'

CHAP. V. 1. Sze-má Nü full of anxiety, said, 'Other men all have their brothers, I only have not.'

2. Tze-hsi said to him, 'There is the following saying which I have heard—'

timid to be the 7th out of the 1000 in the range of the 4 virtues. He belonged to Hsueh and was a brother of Hsueh Tzu. VII said. Their ordinary surname was Hsueh (向), but that of Hsueh would also be used by him, as they were descended from the duke named. The office of 'Master of the horse' (馬) had long been to the family, and that title appears here as if it were Nü's surname. 4. 詔—言難出 'the words coming forth with difficulty' 5. 爲之言之—being being difficult, 'no speaking be without difficulty of utterance'

6. II is the only one who has neither anxiety nor fear. 7. 憂 is our anxiety. trouble about ordinary business. 懼 is 'fear, when the troubles have arrived' 8. 疚 is a chronic

illness. He is not satisfied with his virtue, he must but displaying no symptom of disease

9. 詔—言難出 means to Tze-hsi or Tze-wei, and to show the way of his parents. 10. Tze-hsi's anxiety was occasioned by the conduct of his elder brother Hsueh Tzu, who, he knew, was contemplating retaliation which would probably lead to his death. 兄弟

older brothers and younger brothers, but Tze-hsi was himself a young man, and he is not yet the proper example. 11. 爲之言之—being being difficult, 'no speaking be without difficulty of utterance' 12. 爲之言之—being being difficult, 'no speaking be without difficulty of utterance'

13. 詔—言難出 means to Tze-hsi or Tze-wei, and to show the way of his parents. 14. 詔—言難出 means to Tze-hsi or Tze-wei, and to show the way of his parents.

15. 詔—言難出 means to Tze-hsi or Tze-wei, and to show the way of his parents. 16. 詔—言難出 means to Tze-hsi or Tze-wei, and to show the way of his parents.

曰商聞之矣。死生有命，
富貴在天。君子敬而無
失，與人恭而有禮，四海
之內，皆兄弟也。君子何
患乎無兄弟也。
子張問明。子曰：「浸潤
之譖，庸受之慙，不行焉，
可謂明也已矣。浸潤之
譖，庸受之慙，不行焉，可
謂遠也已矣。」

3. "Death and life have their determined appointment; riches and honours depend upon Heaven."

4. "Let the superior man never fail reverentially to order his own conduct, and let him be respectful to others and observant of propriety—then all within the four seas will be his brothers. What has the superior man to do with being distressed because he has no brothers?"

CHAP. VI. Tzu-chung asked what constituted intelligence. The Master said, "He with whom neither slanders that gradually seeps into the mind, nor statements that startle like a wound in the flesh, are successful, may be called intelligent indeed. Yea, he with whom neither soaking and under, nor startling statements, are successful, may be called far-seeing."

men will love and respect him as a brother. There is no doubt, in the extent of the saying, 'I have found no satisfactory ground in the phrase—'the four seas.' It is found in the Shu-ching, the Shih-ching and the I-ching. In the 兩雅

book of I-ching is very ancient, which was once read as being the Song. It is explained as a territorial designation, the name of the dwelling-places of all the barbarians, &c. But the great Yü is represented as having made the four seas as four of the four which he drained the waters inundating the Middle Kingdom. Plainly, the earliest—now, it was of their own country as the great sea, also tract, north, south, east, and west. I wish to note that was or between between where where and the river borders the 4-barrening space was not very great, and occupied as was borders of inferior races. See the 四書釋地續. It also—Commentators mention that the 4-seas attempt to connect the metaphor with the fact.

5. WHAT 浸潤之譖. (INTELLECTUAL) 2—ad-

vanced to Tzu-chung. Tzu-chung is right. It is said, was always making a law as about things left and right, and therefore can be in order. It is said to be not near at hand, which it was very necessary for him to attend to. 浸潤之譖. 'soaking, understeering, slanders which imperceptibly sink into the mind. 庸受之慙 (= and interchange with 訥), 'statements of wrongs which strike like a wound in the flesh, to which in the surprise evidence is given. He with whom these things 不行, are no go, is intelligent, yes, far-seeing. 遠—明之至. 6. Chü Hai. The old interpreters did not in their view of 庸受之慙. The 莊疏 says—The skin race and dust which gradually accumulation. This makes the phrase synonymous with the former.

子貢問政。子曰：足食，足兵，民信之矣。子貢曰：必不得已而去，於斯三者何先？曰：去兵。子貢曰：必不得已而去，於斯二者何先？曰：去食。自古皆有死，民無信不立。

貢曰，惜乎！夫子之說，君
子也，駟不及舌。文猶質
也，質猶文也。虎豹之鞬，
猶犬羊之鞬。
哀公問於有若曰：年
饑，用不足，如之何？有若
對曰：盍徹乎？曰：二，吾猶
不足，如之何其徹也？對
曰：百姓足，君孰與不足？
百姓不足，君孰與足？

2. Tzu-kung said, 'Alas! Your words, sir, show you to be a superior man, but four horses cannot overtake the tongue.'

3. 'Ornament is as substance, substance is as ornament. The hide of a tiger or leopard stripped of its hair, is like the hide of a dog or goat stripped of its hair.'

CHAP. IX. 1. The duke A. inquired of Yü Zo, saying, 'The year is one of scarcity, and the returns for expenditure are not sufficient;—what is to be done?'

2. Yü Zo replied to him, 'Why not simply tithe the people?'

3. 'With two-tenths,' said the duke, 'I find them not enough,—how could I do with that system of one-tenth?'

4. Yü Zo answered, 'If the people have plenty, their prince will not be left to want alone. If the people are in want, their prince cannot enjoy plenty alone.'

paragraph as in the translation, putting a comma after 說. See CH. III. But the old interpreters seem to have read right on with out any comma, so 也, to which case the paragraph would be: 'Alas! sir for the way in which you speak! It is deeper than I. And this is the way of natural countries. It is the modern commentators seem hypercritical in construing Tzu-kung's language here. He shows the deep richness of the ornamental accomplishment, but does not necessarily put there on the weak word with the substantial quality.'

1. (SHORT VERSION THE BEST WAY TO IMPROVE THE GOVERNMENT IS IN TAKING CARE FOR WANT OF REVENUE.) Duke A. II. 11. Yü Z. I. a. By the statutes of the 'hán dynasty' the ground was divided into 1000 square miles, and in sections by the family, and on upon them, and the produce was divided equally among

ten, a tenth given to the farmers and one-tenth in up reserved as a contribution to the State. It is was called the law of 徹 which term -

徹 proved an excellent with reference especially to the system of common labour. A former duke of Wei (c. 600 B.C.) had imposed an arbitrary tax of another tenth from each farm, so that the meaning of the paragraph to govern the people. It is to be rendered II. a. The people having plenty the prince will not be left to want alone. The people had had a prince with whom on the ground have plenty. Yü Zo wished to impress on the duke that a sympathy and common concern should unite him and his people. If he should lay taxes on the regular tithe, then they would contribute their all towards with a rush to get that his people would be abundant. They would be able to enter, to help their king rules in any emergency.

子張問崇德辨惑。子曰，主忠信，徙義，崇德也。愛之欲其生，惡之欲其死，既欲其生，又欲其死，是惑也。不以富，亦祇以異。

齊景公問政於孔子。孔子對曰，君君，臣臣，父父，子子。公曰，善哉，信如君不君，臣不臣，父不父，子不子，雖有粟，吾得而食諸。

CHAP. X. 1. Tze-ching having asked how virtue was to be exalted, and delusions to be discovered, the Master said, 'Hold faithfulness and sincerity as first principles, and be moving continually to what is right—this is the way to exalt one's virtue.'

2. 'If you love a man and wish him to live, you hate him and wish him to die. Having wished him to live, you also wish him to die. This is a case of delusion.'

3. 'It may not be on account of her being rich, yet you come to make a difference.'

CHAP. XI. 1. The duke Ching, of Ch'i, asked Confucius about government.

2. Confucius replied, 'There is government, when the prince is prince, and the minister is a minister, when the father is father and the son is son.'

3. 'Good!' said the duke. 'If, indeed, the prince be not prince, the minister not minister, the father not father and the son not son, although I have my revenue, can I enjoy it?'

10 How TO EXALT VIRTUE AND DISCOVER DELUSIONS. 1. Tze-ching, see chap. vi. The Master says nothing about the 齊—determining, or 'discovering,' delusions, but gives an instance of successful decision, life and death. It is said, independent of our wishes. To desire is a necessity, then, or the other thing, fate, is no decision. Act on the other good, our function to change our wishes in reference to the other person, is another 之—此人. But in this Confucius hardly appears to be the sage. 2. See the Ch'i-ching, II. iv. Ch'i 3. I have

translated according to the meaning in the Shieh-ching. The punctuation is changed into such way of an instance as to the preceding paragraph as a case of decision, but also the translator (Ch'ing, 1912) is probably misled in supposing that 之 should be transferred to XVI. 2. Then 祇 should be in the text not 祇. 11. (How) TO EXALT VIRTUE AND ONLY WISH ALL THE REASONS TO BE EXALTED. 1. 10. For now with 之 in his go—see 1. 10. and find the meaning of the other and then after he death, or the other by a, 10. 10. and thinking of being and his eldest son from the

子曰片言可以折獄者其由也與子路無宿諾。

子曰聽訟吾猶人也必也使無訟乎。

子張問政子曰居之無倦行之以忠。

子曰博學於文約之以禮亦可以弗畔矣夫。

子曰：君子成人之美，不
 成人之惡。小人反是。
 季康子問政於孔子。孔
 子對曰：政者正也。子帥以
 正，孰敢不正。
 季康子患盜，問於孔子。
 孔子對曰：苟子之不欲，雖
 賞之不竊。
 季康子問政於孔子，曰：
 如殺無道，以就有道，何如。

CHAP. XVI. The Master said, 'The superior man seeks to perfect the admirable qualities of men, and does not seek to perfect their bad qualities. The mean man does the opposite of this.'

CHAP. XVII. Chi Kang asked Confucius about government. Confucius replied, 'To govern means to rectify. If you lead on the people with correctness, who will dare not to be correct?'

CHAP. XVIII. Chi Kang, distressed about the number of thieves in the State, inquired of Confucius how to do away with them. Confucius said, 'If you, sir, were not covetous, although you should reward them to do it, they would not steal.'

CHAP. XIX. Chi Kang asked Confucius about government, saying, 'What do you say to killing the unprincipled for the good of the principled?' Confucius replied, 'Sir, in carrying on your government, why should you use killing at all? Let your evinced desires be for what is good, and the people will be good. The relation

16. OPPOSITE COURSE: USING OTHERS OF THE SUPERIOR MAN AND THE MEAN MAN.

17. GOVERNMENT MEANS TO ITS END, AND EXERCISE BY EXAMPLE.

18. THE PEOPLE ARE MADE THIEVES BY THE EXAMPLE OF THEIR RULERS. This is a good instance of Confucius's boldness in repenting men to power. Chi Kang if he had made himself head of the Chi family and entered into all its corruptions, by taking off the infans nephew, who should have been the rightful chief.

不欲 - 不貪 did not want, i.e. a position and influence in which you have no right. 苟子之不欲 - 'given the

of your not being ambitious. 賞之 - 賞民

19. KILLING NOT TO BE TALKED OF BY RULERS; THE EFFECT OF THEIR EXAMPLE. 就有道，

就 is an active verb, - 成, or 成就, 'to complete,' 'to perfect.' 德 is used in a vague sense, - positive virtue, but = 'nature,' 'character.' Some for 上 would read 尚 - 加, 'to add upon, but 上 itself must have had substantially that meaning. 草上之

孔子對曰：子爲政，焉用殺？子欲善而民善矣。君子之德風，小人之德草，草上之風，必偃。
三子張問：士何如，斯可謂之達矣？子曰：何哉？爾所謂達者，**四**子張對曰：在邦必聞，在家必聞。**五**子曰：是聞也，非達也。夫達也者，質直而好義，察言而觀色，慮以下人，在邦必達，在家必達。夫聞也者，色取仁而行

between superiors and inferiors, is like that between the wind and the grass. The grass must bend, when the wind blows across it.

CHAR. XX. 1. Tsz-chang asked, 'What must the officer be, who may be said to be distinguished?'

2. The Master said: "What is it you call being distinguished?"

3. Tszu-chang replied, 'It is to be heard of through the State, to be heard of throughout the clan.'

4. The Master said, 'That is not exactly, not at all not so

5. Now the man of distinction is bold and straightforward, and loves righteousness. He examines people's words and looks at their countenances. He is anxious to humble himself to others. Such a man will be distinguished in the country, he will be distinguished in his clan.

6. 'As to the man of notoriety, he assumes the appearance of

- 草 加之以風, the grass, having the
wind upon it

THE END HAS IN THIS MATTER, AND THE
THE END OF THE MATTER. THE END OF THE MATTER
THE END OF THE MATTER. THE END OF THE MATTER

連 - 通 連 to reach all round bring

It happens that the undervalued of 'b' or 'butane,'

国 well - 国 'the country,' 'people'

superally "and 室 will - 薩室 the verb

下人。

違居之不疑，在邦必聞，在家必聞。

樊遲從遊於舞雩之下，曰：敢問崇德，修慝，辨惑。子曰：善哉問！先事後得，非崇德與？攻其惡，無攻人之惡，非修慝與？一朝之忿，忘其身，以及其親，非惑與？

樊遲問仁。子曰：愛人。問

virtue, but his actions are opposed to it, and he rests in this character without any doubts about himself. Such a man will be heard of in the country; he will be heard of in the clan.

CHAP. XXI. 1. Fan Ch'ih rambling with the Master under the trees about the rain altar, and, 'I venture to ask how to exalt virtue, to correct cherished evil, and to discover delusions.'

2. The Master said, 'Truly a good question!'

3. 'If doing what is to be done be made the first business, and success a secondary consideration, — is not this the way to exalt virtue? To assail one's own wickedness and not assail that of others; — is not this the way to correct cherished evil? For a morning's anger to disregard one's own life, and involve that of his parents; — is not this a case of delusion?'

CHAP. XXII. 1. Fan Ch'ih asked about benevolence. The Master said, 'It is to love all men.' He asked about knowledge. The Master said, 'It is to know all men.'

21. HOW TO EXALT VIRTUE, CORRECT EVIL, AND DISCOVER DELUSIONS. Compare chap. 2. Here, as there, under the last part of the inquiry Confucius implies a case of wonder, and perhaps has an unbest way to reach him to discover its nature generally. 1. Fan Ch'ih asks 11. 2. 辨惑, see XI. 1. followed here by 之下, there must be reference to the

words growing about the others. 慝 turned from 'heart' and 'to conceal,' = evil, vice. 先事後得 — compare with 先難後獲 in VI. 22, which also is the report of

其已, 'hisself,' 'his own.' A morning's anger must be a small thing, but the consequences of giving way to it are very terrible. The case is one of great delusion.

22. ABOUT BENEVOLENCE AND KNOWLEDGE. — FAN CH'IH might well doubt the Master's replies until he, and with the help of Tzu-hsi's explanations, the student will find it difficult to understand the chapter. 1. 仁 here, being opposed to, or distinct from, 知, is to be taken as meaning 'benevolence,' and not as 'perfect

知。子曰：知人。樊遲未達。子曰：舉直錯諸枉，能使枉者直。樊遲退，見子夏。曰：鄉也，吾見於夫子而問知。子曰：舉直錯諸枉，能使枉者直，何謂也？子夏曰：富哉言乎！舜有天下，選於眾，舉皋陶，不仁者遠矣；湯有天下，選於眾，舉伊尹，不仁者遠矣。

子貢問友。子曰：忠告而善道之。

2. Fan Ch'ih did not immediately understand these answers.

3. The Master said, 'Employ the upright and put aside all the crooked;—in this way the crooked can be made to be upright.'

4. Fan Ch'ih retired, and seeing Tze-hsi, he said to him, 'A little while ago, I had an interview with our Master, and asked him about knowledge. He said, "Employ the upright and put aside all the crooked,—in this way, the crooked will be made to be upright." What did he mean?'

5. Tze-hsi said, 'Truly rich is his saying!'

6. 'Shun being in possession of the kingdom, selected from among all the people, and employed K'ao-yao on which all who were devoid of virtue disappeared. Tang, being in possession of the kingdom, selected from among all the people, and employed I Yin, and all who were devoid of virtue disappeared.'

CHAP. XXIII. Tze-kung asked about friendship. The Master said, 'Faithfully admonish your friend, and skilfully lead him on. If you find him impracticable, stop. Do not disgrace yourself.'

virtue. 3. 未, 'not yet, i.e. not immediately'

5. Compare II. xix. 4. 鄉, 4th sense, in the dictionary defined by 昔 'formerly.' 6. See the names here in the Shu-ching, Parts II. 111 and IV. Shun and Tang showed their wisdom

their knowledge of men in the selection of the ministers who were named. That was their employment of the upright, and therefore all devoid of virtue disappeared. That was their making the crooked upright—and so their love reached to all.

宰問政。子曰：「先有司，赦小過，舉賢才。」曰：「焉知賢才而舉之？」曰：「舉爾所知，爾所不知，人其舍諸？」

子曰：「衛君待子而為政，子將奚先？」子曰：「必也正名乎。」子曰：「有是哉，子之迂也。奚其正？」

子曰：「野哉，由也！君子於其所不知，蓋闕如也。」

名不

first the services of your various officers, pardon small faults, and raise to office men of virtue and talents.

2. Chung-kung said: 'How shall I know the men of virtue and talent so that I may raise them to office?' He was answered, 'Raise to office those whom you know. As to those whom you do not know, will others neglect them?'

CHAP. III. 1. Tze-lo said, 'The ruler of Wei has been waiting for you, in order with you to administer the government. What will you consider the first thing to be done?'

2. The Master replied, 'What is necessary is to rectify names.'

3. 'So, indeed!' said Tze-lo. 'You are wide of the mark! Why must there be much rectification?'

4. The Master said, 'How unactivated you are, Yü! A superior man, in regard to what he does not know, knows a cautious reserve.'

5. 'If names be not correct, language is not in accordance with

2. THE MASTER MEANT TO BE ATTENDED TO BY A HEAD OFFICER. — A NAME OF THE NAME.

1. 先有司, — compare VIII. iv. 3. The 有司 are the various smaller officers. A head minister should assign them the duties, and not be interfering in their duties. His business is to arrange into the manner in which they discharge them. And in doing so, he should overlook small faults. 人其舍諸, — compare 山川其舍諸, VI. 10. though the force of 舍 here is not as great as in that chapter. Confucius was saying is, that Chung-kung need not be so anxious about all men of virtue. Let him advance those he knows. There was no fear that the others

would be neglected. — compare what is said in X. 12.

3. THE MASTER MEANT TO BE ATTENDED TO BY A HEAD OFFICER. — The name of the name is a name by Confucius to the 10 years of the duke's of 10, when he was 10, and he continued from his residence to his native place. Tze-lo had then been some time in the service of the duke of Wei, who then did appear, had been along to get the services of the duke's name, and the duke did not allow him. Tze-lo could refuse to accept of it, as he had not been appointed to do so. — a name must have been a special addition, which Tze-lo did not appreciate. — He did the not interpretation, for he was expressing the 正名 by 正百事之名, 'to rectify the names of all things.'

吾不如老圃。樊遲出。子曰：小人哉，樊須也！上好禮，則民莫敢不敬；上好義，則民莫敢不服；上好信，則民莫敢不用情。夫如是，則四方之民襁負其子而至矣，焉用稼？

子曰：誦詩三百，授之以政，不達，使於四方，不能專對，雖多，亦奚以爲？

requested also to be taught gardening, and was answered, 'I am not so good for that as an old gardener.'

2. Fan Ch'ih having gone out, the Master said, 'A small man, indeed, is Fan Hsi'

3. 'If a superior love propriety, the people will not dare not to be reverent. If he love righteousness, the people will not dare not to submit to his example. If he love good faith, the people will not dare not to be sincere. Now, when these things obtain, the people from all quarters will come to him, bearing their children on their backs,—what need has he of a knowledge of husbandry?

CHAP. V The Master said, 'Though a man may be able to recite the three hundred odes, yet if, when instructed with a governmental charge, he knows not how to act, or if, when sent to any quarter on a mission, he cannot give him replies unassisted, notwithstanding the extent of his learning, of what practical use is it?'

learned from him on the two subjects he specified, which he thought use for the benefit of the people. 1. 稼 is properly the 'sowing', and 圃, 'a kitchen-garden,' but they are used generally, as in the translation. 2. 情 'the feelings, 'emotion,' but sometimes, as here, in the sense of sincerity. 襁 often joined with 負 made of the character 衣 and 保, is a cloth or a strap by which a child is strapped upon the back of its mother or nurse. This paragraph shows what people in office should learn. Confucius assumed that it should be repeated in Fan Ch'ih.

A LITERARY APPENDIX TO THE WITHOUT FUNCTIONAL ABILITY 詩一百—11. 誦 'to recite over,' as Chinese students do; better, 'to have learned' 專—獨 'alone,' a statement by the individual of his skill. 多 'many,' refers to the passages 亦 'also,' here and in other places—our 'yet,' after all. 奚以爲—以, it is said, -用 'use, and 爲 is a more expressive, 是語助詞 One in Wang Yang-ming's Treatise on the Particular under the heading 爲語助也, chap. 11.

子曰：其身正，不令而行；其身不正，雖令不從。子曰：魯衛之政，兄弟也。子曰：謂衛公子荆善居室，始有，曰：苟合矣；少有，曰：苟完矣；富有，曰：苟美矣。子適衛，冉有僕。子曰：庶矣哉。冉有曰：既庶矣。

CHAP. VI. The Master said, 'When a prince's personal conduct is correct, his government is effective without the issuing of orders. If his personal conduct is not correct, he may issue orders, but they will not be followed.'

CHAP. VII. The Master said, 'The governments of Lü and Wei are brothers.'

CHAP. VIII. The Master said of Chung, a son of the ducal family of Wei, that he knew the economy of a family well. When he began to have means, he said, 'That home is a collection!' When they were a little moreward, he said, 'Ha! this is complete!' When he had become rich, he said, 'Ha! this is admirable!'

CHAP. IX. 1. When the Master went to Wei, Zan Yü acted as driver of his carriage.

2. The Master observed, 'How numerous are the people!'

3. Yü said, 'Since they are thus numerous, what more shall be done for them?' 'Enrich them,' was the reply.

4. His personal conduct all in all was a success. A translator finds it impossible to turn to others to illustrate Confucius's original.

5. The Chinese expression of the character 室 and Wei. Compare VI. 11. 1. It is a name and has derived by the influence of (Chung) and Wei was the son of his brother Chung (封).

6. Commonly known as K'ang-shu (康叔). They had similarly maintained an equal and brotherly spirit in the progress.

7. That portion of the present Hsiao-nan, which runs up and has between K'ang-shu and Wei, was the hill of Wei.

8. The expression of the Chinese and the expression of the Chinese. Chung was a great officer of Wei, a son of the ducal

house. 善居室 is a difficult expression.

Literally it is 'dwelt well in his house.' 室 simply is that he was a married man, the head of a family. The 合稱 says the phrase is equivalent to 處家, managed his family.

9. The character 苟 by 卿且粗畧之.

10. It is significant of indifference and carelessness. Our word 'he' expressing surprise and satisfaction corresponds to it pretty nearly. We are not to understand that the Chinese made them utterances, but Confucius has really represented how he felt. Compare for the same, Confucius at little and little at more.

又何加焉。曰：富之。曰：既富矣，又何加焉。曰：教之。
 子曰：苟有用我者，
 月而已可也，三年有成。
 子曰：善人爲邦百年，
 亦可以勝殘去殺矣，誠哉是言也。
 子曰：如有王者，必世而後仁。

4 'And when they have been enriched, what more shall be done?' The Master said, 'Teach them.'

CHAP. X. The Master said: 'If there were (any of the princes) who would employ me, in the course of twelve months, I should have done something considerable. In three years the government would be perfected.'

CHAP. XI. The Master said: "If good men were to govern a country in succession for a hundred years, they would be able to transform the violently bad, and dispense with capital punishments." True indeed is this saying!

CHAP. XII. The Master said: 'If a truly royal ruler were to arise, it would still require a generation, and then virtue would prevail.'

8. A PEOPLE OF MEN, WILL OFF AND GO
 CITED, IS THE BEST ADMINISTRATION OF VIRTUE
 8. 1 僕 'a certain, but born with the
 meaning of the translation. That indeed is
 the original meaning of the character given in
 the 12. chapter.

10. CONFUCIUS CERTAINLY NO VIRTUE HE COULD
 BE, IF EMPLOYED IN A POSITION OF VIRTUE
 OF A STATE. 其 'to be distinguished from'

期 and 'a revolution of the year.' There
 is a second 月 and 而已可 are read
 together. 而已 does not signify as I often
 do, 'and nothing more, but - and here
 已 being '已經' a sign of his perfecting
 - given twelve months, and there would be
 a possible only. In three years there would
 be a completion.

11. WHEN A RULER BEGINS TO GOVERN

VERY DOUBT OTHER. Confucius quotes here a
 saying of his own and approves of it. 勝殘
 and here, to be equal to. 勝殘 'would
 be equal to the violent, that is to transform
 them. 去殺 'to do away with killing,
 that is, with capital punishments, unpopu-
 larity with a law of capital punishment.

12. IT WOULD TAKE A HUNDRED YEARS FOR THE
 KING THE KING. 王者 'one who was a
 king. The character 王 is formed by three
 straight lines representing the three powers of
 Heaven, Earth, and Man, and a perpendicular
 line going through and uniting them, and
 thus conveys the highest idea of power and
 influence. See the character and its derivation.

五 Here it means the highest wisdom and
 virtue in the highest place. 世 'a genera-
 tion, thirty years. See note on II. 21. 1.

子曰：苟正其身矣，
於從政乎何有？不能
正其身，如正人何？
冉子退朝。子曰：何
晏也？對曰：有政。子
曰：其事也。如有政，
雖不吾以，吾其與聞
之。
定公問：一言而可
以興邦，有諸？孔子對
曰：言不可以若是其

CHAP. XIII. The Master said, 'If a minister make his own conduct correct, what difficulty will he have in assisting in government! If he cannot rectify himself, what has he to do with rectifying others?'

CHAP. XIV. The disciple Zan returning from the court, the Master said to him, 'How are you so late?' He replied, 'We had government business.' The Master said, 'It must have been family affairs. If there had been government business, though I am not now in office, I should have been consulted about it.'

CHAP. XV. The duke Ting asked whether there was a single sentence which could make a country prosperous. Confucius replied, 'Such an effect cannot be expected from one sentence.'

The old interpreters take 仁 as 仁政, 'virtuous government.' To mean Confucius from the charge of being a wishy-washer, in chap. 1, that he could even push in three years, it is said that the perfection which he had reached there would only be the foundation for the virtue here required.

18. THAT OF BE PROMPTLY OBEYED. COMPARE CHAP. VI. THAT THE PRINCE HAVE ALL THE VIRTUES OF GOVERNMENT, AND BE THE CAUSE OF PEACE FROM THE PRINCE 從政. See also in VI. 11. WITH REFERENCE TO THE OLD PHRASEOLOGY OF THE CHAPTER THE 備旨 says that 從政 signifies 正 'the rectification of the prince, and 正 君民, 'the rectification of the people.'

14. AS THE OLD ALPHABETICALLY INDEXED YI CHING INTERPRETS THE TWO CH'UAN AT THE POINT OF THE ALPHEA TURNS ON THE REPRESENTATION OF THE PHENOMENON 有政, 其事也, 'and the course of the family, that is they had really been discussing matters of government, affect-

ing the State, and proper only for the prince's conduct. Confucius no affects not to believe it and says that at the prince's court they could only have been discussing the affairs of his house.

不存以—an overstatement, and 以—用 although I am not employed. 與 in 14th book.—I should not have remitted and hence I superstitious officers might all to such an occasion of emergency and might not be a great deal on such, though the general rule was to allow them to retire at 50. See the 14th, 15th, 16th. The 其 after 吾 makes a double subject, and was emphatic. A style more common in the Shu than in these Analects.

15. HOW THE PROMPTLY AND SOON BY A CERTAIN DAY DEFERRED THE OTHER A VIEW IT WAS CERTAIN AND FORTH THE DIFFERENCE, OR THE CERTAIN BY A WHOLENESS WITH. I should suppose that

—言可以興邦 and the corresponding sentence below were questions enough about which the Duke asked in a way to make his disbelief of them,—有諸 幾

幾也。人之言曰：爲君難，爲臣不易。如知爲君之難也，不幾乎一言而興邦乎？曰：一言而喪邦，有諸？孔子對曰：言不可以若是其幾也。人之言曰：予無樂乎爲君，唯其言而莫予違也。如其善而莫之違也，不亦善乎？如不善而莫之違也，不幾乎一言而喪邦乎？

葉公問政。子曰：近者說，遠

2. 'There is a saying, however, which people have—"To be a prince is difficult—to be a minister is not easy."

3. 'If a ruler knows this,—the difficulty of being a prince,—may there not be expected from this one sentence the prosperity of his country?'

4. The duke then said, 'Is there a single sentence which can ruin a country?' Confucius replied 'Such an effect as that cannot be expected from one sentence. There is, however, the saying which people have—"I have no pleasure in being a prince, but only to that no one can offer any opposition to what I say!"'

5. 'If a ruler's words be good, is it not also good that no one oppose them? But if they are not good and no one opposes them, may there not be expected from this one sentence the ruin of his country?'

CHAP. XVI. 1. The duke of Sheh asked about government.

2. The Master said, 'Good government obtains when those who are near are made happy, and those who are far off are attracted.'

not here in the sense of 'a spring, - 井 - as in the first 乎, but it is better to take that 乎 as a proposition: 'May it not be expected that from that one word, etc.' Similarly, 其言 is a proposition - 其言 - 言 is here used specially of the order, rule, etc., which a ruler may issue. 18. Good government comes from the interior. 葉, read out, as 叶, 叶叶. 2. Confucius

者來。

「子夏爲魯父宰，問政。子曰：『無欲速，無見小利。欲速則不達，見小利則大事不成。』」

「子夏曰：『吾黨有直躬者，其父攘羊，而子證之。』孔子曰：『吾黨之直者異於是，父爲子隱，子爲父隱，直在其中矣。』」

CHAP. XVII. Tze-hsi, being governor of Chu-tu, asked about government. The Master said, 'Do not be desirous to have things done quickly, do not look at small advantages. Desire to have things done quickly prevents their being done thoroughly. Looking at small advantages prevents great affairs from being accomplished.'

CHAP. XVIII. 1. The duke of Sheh informed Confucius, saying, 'Among us here there are those who may be styled upright in their conduct. If their father have stolen a sheep, they will bear witness to the fact.'

2. Confucius said, 'Among us, in our part of the country, those who are upright are different from this. The father conceals the misconduct of the son, and the son conceals the misconduct of the father. Uprightness is to be found in this.'

It is supposed to have in view the oppressive and aggressive government of Ch'iu-tu, to which Ch'iu belonged.

1. 'Have any small advantages yet to be secured in government? Ch'iu-tu to get the was a small city in the western border of Lu. 無-毋 the prohibitive particle.

2. 'Natural love and affection to all men. 吾黨 our village, our neighborhood, but 吾黨 he takes equally, as

In the translation, compare V. 12. We can not say whether the 3rd is a mistranslation or a more actual name, or 吾黨 is a name of what the people would do. Confucius's reply would

call us to the latter view. In the 集證, however, are quoted of such cases, but they are probably founded on this chapter. 機 is to

show an occasion, to be an occasion, as when another person's action causes him to grow, and I appropriate it. 證 seems to

every have the idea of examining, as well as of examining. 直在其中 compare

11. 12. 13. The expression does not absolutely affirm that this is a principle, but that to this there is a better principle than in the other moment. Anybody but a Confucius will say that both the 3rd is a name of the subject and the 4th is a name of the subject.

國樊遲問仁。子曰：居處恭，執事敬，與人忠。雖之夷狄，不可棄也。
 子貢問曰：何如斯可謂之士矣？子曰：行己有恥，使於四方，不辱君命，可謂士矣。曰：敢問其次。曰：宗族稱孝焉，鄉黨稱弟焉。曰：敢問其次。曰：言必信，行必果，硯硯然，小

CHAP. XIX. Fan Chi asked about perfect virtue. The Master said, 'It is in retirement, to be sedately grave, in the management of business, to be reverently attentive; in intercourse with others, to be strictly sincere. Though a man go among rude, uncultivated tribes, these qualities may not be neglected.'

CHAP. XX. 1. Tze-kung asked, saying, 'What qualities must a man possess to entitle him to be called an officer?' The Master said, 'He who in his conduct of himself maintains a sense of shame, and when sent to any quarter will not disgrace his prince's commission, deserves to be called an officer.'

2. Tze-kung pursued, 'I venture to ask who may be placed in the next lower rank?' and he was told, 'He whom the circle of his relatives pronounce to be filial, whom his fellow-villagers and neighbours pronounce to be fraternal.'

3. Again the disciple asked, 'I venture to ask about the class still next in order.' The Master said, 'They are determined to be sincere in what they say, and to carry out what they do. They are obstinate little men. Yet perhaps they may make the next one.'

19. CHARACTERISTICS OF PERFECT VIRTUE. This is the third time that Fan Chi has expressed his questioning the Master about 仁 and this suggested by some to have been the first in order. 居處 (in and about) in opposition to 執事 = swilling about, 'in retirement. The first refers here to the 居 and the 行. The 1 we met with in 18 is 1. Here it is connected with 行 the name of virtue on the line.

20. DIFFERENT CLASSES OF MEN WHO ARE VIRTUOUS. SEVERAL DETAILS ARE HERE OFFERED FOR THE INTERPRETATION OF THE PART OF THE MASTER'S ANSWERS. 士, — compare on XII.

21. How it depends on the whole, not the part. 有耻 has shame, 1. will avoid all low ends, 1. which would compel him to reproach. 宗族 is a designation for all who form one body having the same ancestor. They are so called 九族. 1. are branches of kindred, being all of the same surname from the great-grand father to the great-grand-grandfather. 弟 = 悌 meaning 'mild in action, giving the honour to all under him himself. 硯 the kind of stones 硯硯然. 1. like-like. The delivery with

其使人也器之。小人難事而易
說也。說之雖不以道，說也。及其
使人也，求備焉。
子曰：君子泰而不驕，小人驕
而不泰。
子曰：剛毅木訥近仁。
子曰：路問曰：何如？斯可謂之士
矣。子曰：切切，偲偲，怡怡，如也，可
謂士矣。朋友切切，兄弟怡
怡。

employment of men, he uses them according to their capacity. The mean man is difficult to serve, and easy to please. If you try to please him, though it be in a way which is not accordant with right, he may be pleased. But in his employment of men, he wishes them to be equal to everything.

CHAP. XXVI. The Master said, 'The superior man has a dignified ease without pride. The mean man has pride without a dignified ease.'

CHAP. XXVII. The Master said, 'The firm, the enduring, the simple and the modest are near to virtue.'

CHAP. XXVIII. Tze-hi asked saying, 'What qualities must a man possess to entitle him to be called a scholar?' The Master said, 'He must be thus,—earnest, urgent, and blunt—among his friends, earnest and urgent, among his brethren, blunt.'

'He is served but is pleased with difficulty.'
器之 — 器 being here a verb
求備 or the opposite of 器之 and 以
全材責備 一人身上 'to require
all good from a single man.'

THE SUPERIOR MAN AND PEERLESS OF THE
SUPERIOR AND THE MEAN MAN.

THE NATURAL QUALITIES WHICH ARE FAVOUR-
ABLE TO VIRTUE. 木, 'wood, here an objec-

tion, not our 'wooden.' 訥 — 質樸.
'simple,' 'plain. 訥 — 訥. The
plain as it were is. 遲鈍 'slow and blunt.'
'blunt' seems to be the idea.

IN QUALITIES THAT MAKE TWO MEN AS
SOCIAL EVERMORE. This is the same quality as
in 12 chap. XX. 士 where the scholar,
the gentleman of education, without reference
to his being in office or not.

克伐怨欲不行焉，可
以爲仁矣。子曰：「可以爲
難矣。」仁則吾不知也。
子曰：「士而懷居，不足
以爲士矣。」
子曰：「邦有道，危言危
行，邦無道，危行言孫。」
子曰：「有德者必有言，
有言者不必有德。仁者
必有勇，勇者不必有仁。」

CHAP. II. 1. 'When the love of superiority, boasting, resentments, and covetousness are repressed, this may be deemed perfect virtue.'

2. The Master said, 'This may be regarded as the achievement of what is difficult. But I do not know that it is to be deemed perfect virtue.'

CHAP. III. The Master said, 'The scholar who cherishes the love of comfort is not fit to be deemed a scholar.'

CHAP. IV. The Master said, 'When good government prevails in a State, language may be lofty and bold, and actions the same. When bad government prevails, the actions may be lofty and bold, but the language may be with some reserve.'

CHAP. V. The Master said, 'The virtuous will be sure to speak correctly, but those whose speech is good may not always be virtuous. Men of principle are sure to be bold, but those who are bold may not always be men of principle.'

2 THE MASTER ON PERFECT VIRTUE IS NOT TO BE
ALLOWED FOR THE REPRESSION OF BAD FEELINGS.
In Ho Yu, 12, chapter is joined to the pre-
ceding, and Chü Hsi also takes the first para-
graph to be a quotation of Yüan Hsün. 克
'repressing, i.e. hate = 'the love of superi-
ority' 伐 as in 伐 不 行 do not
go, i.e. am not allowed to have their way =
are repressed. 難, 'difficult,' also doing
what is difficult. 仁 is good 仁 = as to its
being perfect virtue, that I do not know.

4 A SCHOLAR MUST BE CALM AT DEATH OR
PUNISHMENT THAT REPRESENTS DEATH. Compare

IV 21. The 懷居 here is akin to the 懷
土 there. Compare also IV 12.

4 WHAT ONE DOES NOT ALWAYS BE HONOR-
WHAT ONE FEELS NEED FOR ALWAYS BE CHOICE =

A KIND OF PRUDENCE. 孫, for 遜 as in

VII, 22, 危 'terror from being in a high
position, then 'danger, 'dangerous. It is
said here in a good sense, meaning 'lofty, and
what may more to be or really be dangerous,
under a bad government, where good prin-
ciple does not prevail.

5 WE ARE CALIBRATING THE VIRTUOUS FROM THE
ORIGINAL, BUT NOT THE REVEREND. The 有言
must be understood of virtuous speaking and

者也。有矣夫，未有小人而仁者也。

子貢曰：「子而仁者，有矣夫，未有小人而仁者也。」

子曰：「君子哉若人，尚德哉若人。」

出。子曰：「君子哉若人，尚德哉若人。」

天下夫子不答。南宮适

羿善射，臯盪舟，俱不得其死然。禹稷躬稼而有天下。夫子不答。南宮适

南宮适問於孔子曰：

CHAP. VI. Nan kung Kwo, submitting an inquiry to Confucius, said, 'I was skilful at archery, and Ao could move a boat along upon the land, but neither of them died a natural death. Yu and Chi personally wrought at the toils of husbandry, and they became possessors of the kingdom.' The Master made no reply; but when Nan kung Kwo went out, he said, 'A superior man indeed is this! An esteemer of virtue indeed is this!'

CHAP. VII. The Master said, 'Superior men, and yet not always virtuous, there have been, alas! But there never has been a mean man, and, at the same time, virtuous.'

'virtuously, or "correctly" he happened to bring out the man. A translator is justified in rendering 仁者 differently from 有德者. I have said "men of principle," the opposition being between moral and animal courage, yet the point of principle may not be without the other, in order to their doing justice to themselves.

A further previous connection to other sources being leading to directly the account of Confucius. Nan-kung Kwo is said by Chü Hsi to have been the same as Nan Yang in V 1. But this is doubtful. See in Nan Yang there. Kwo, it is said, alluded to his remark on inquiry whether Confucius was not like Yu or Chi and the great men of the time to many I and Ao, and the sage was modestly silent upon the subject. I and Ao carry us back to the third century before Christ. The first belonged to a family of princelings, nobles, from the time of the emperor 宣 (A.C. 249), for their nobility, and descended the emperor Hsin-chang (后相), A.C. 245. I was afterwards slain by his minister, Mah

Chü (寒浞), who then married his wife, and one of their sons (濞 Chü) was the individual here traced to who was subsequently destroyed by the emperor Hsin-chang, the posthumous son of Han-chang. Chi was the son of the emperor 宣 of whom both many pedigrees are recorded, and appears in the Shu-ching as Han-chü, the ancestor of agriculture in Yao and Shun, by name 稷. The Chü family traced to 稷. According to the Shu-ching, he was the ancestor of the Hsin-chang Kwo family, as I have said himself, in V 1. 子曰：「君子哉若人。」

THE OTHERS WHICH ARE SIMILAR APPEAR IN THE SHU-CHING WITH SEVERAL COMMENTS. IV 12. We must supply the 'always' to bring out the meaning.

無怨言。

子曰：貧而無怨，難；富而

無驕，易。

子曰：孟公綽，爲趙魏老

則優，不可以爲滕薛大夫。

子路問成人。子曰：若臧

武仲之知，公綽之不欲，卞

莊子之勇，冉求之藝，文之

以禮樂，亦可以爲成人矣。

曰：今之成人者何必然？見

CHAP. XI. The Master said, 'To be poor without murmuring is difficult. To be rich without being proud is easy.'

CHAP. XII. The Master said, Mêng Kung-ch'ô is more than fit to be chief officer in the families of Ch'ao and Wei, but he is not fit to be great officer in either of the States T'ang or Hwei.'

CHAP. XIII. 1. Tze-lû asked what constituted a COMPLETE man. The Master said, 'Suppose a man with the knowledge of Tsang Wu-chang, the freedom from covetousness of Kung-ch'ô, the bravery of Chwang of Pien, and the varied talents of Lân Ch'ô, add to these the accomplishments of the rules of propriety and music:—such an one might be reckoned a COMPLETE man.'

2. He then added, 'But what is the necessity for a complete man of the present day to have all these things? The man, who in the

his wickedness of the ruler of Ch'ao. He had moreover opposed the wish of King Ch'ao, of Ch'ao to occupy the State of Wei. Kung-ch'ô, to reward his service, the Duke Hwei conferred on him the fief of the office mentioned in the text, as he had been guilty of some offence. His ambition as he did to his changed fortune was his best tribute to Kung-ch'ô's excellence.

11. It is useless to seek perfect a man to carry names. This sentiment may be continued. Chapter 14.

12. The capacity of Mêng Kung-ch'ô. Mêng Ch'ô was the head of the Mêng, or Chung clan family and, according to the Historical Records, was regarded by Confucius more than any other great man of the time in Lu. His estimate of him, however, as appears here, was

not very high. In the case of him, the government of the State of Ch'ao (晉) was in the hands of the three families, Ch'ao, Wei, and Han (趙). He had afterwards divided the whole State among themselves, but meanwhile they were still States, and Kung-ch'ô, as their chief, at first they could have managed their affairs. T'ang and Hwei were small States, whose great officers would have to look after their relations with greater States, so all the functions Kung-ch'ô's chief were not equal.

13. On the contrary was a comparison with Tsang-ch'ô. Tsang Wu-chang had been an officer in the reign anterior to that of Ch'ao, and he was so great was his reputation for justice that the people gave him the title of a 聖人, or sage. He was his

利思義，見危授命，久要不忘平生之言，亦可以爲成人矣。

子曰：問公叔文子於公明賈，信乎？夫子不言，不笑，不取乎？公明賈對曰：以告者過也。夫子時然後言，人不厭其言；樂然後笑，人不厭其笑；義然後取，人不厭其取。子曰：其然，豈其然乎？

view of gain thinks of righteousness, who in the view of danger is prepared to give up his life; and who does not forget an old agreement however far back it extends:—such a man may be reckoned a complete man.

CHAP. XIV. The Master asked Kung-ming Ch'ü about Kung-shü Wän, say, eg., 'Is it true that your master speaks not, laughs not, and takes not?'

2. Kung-ming Ch'ü replied, 'This has arisen from the reporters going beyond the truth.—My master speaks when it is the time to speak, and so men do not get tired of his speaking. He laughs when there is occasion to be joyful, and so men do not get tired of his laughing. He takes when it is consistent with righteousness to do so, and so men do not get tired of his taking.' The Master said, 'So? But is it so with him?'

However subtle, and 仲 denotes his fact by which a 子 is to be understood of Confucius, among his pupils. Ch'ung, it is said by Chu Hsi after Han (周) one of his incident examinations, at one occasion only he was admitted as 卡邑大夫, great officer of the city of P'ing. He died in the Great Confucius of Hsueh-shan, a 卡邑大夫 branch of a family of the State of Tsu (魯) having settled in Lu and being connected with Lu. He is mentioned best in the 卡邑大夫. For the history of Ch'ung and of Wü-tung see the 集證 in 亦云云—亦 implies that there are a larger class of men still, in whom the spirit of the master would as nearly fully appear

as in him. The 子 is to be understood of Confucius, though some suppose that Tzu-tzu is the speaker. 要 is to be understood of an agreement, a promise. 久, long agreement, he does not forget his words of his old life. The question is what appears in the translation. 16. THE CHARACTER OF KUNGMING WÄN, WHO WAS SAID BY THE MASTER TO SPEAK, AND LAUGH, AND TAKE. WÄN was the honorary epithet of the individual in question, by name Ch'ü (校), or as some say Tsü (子) an officer of the State of Wü. He was descended from the duke 武, and was himself the founder of the Kung-shü family, as is suggested by the relation of his relation to the reigning duke. Of Kung-

子路曰桓公
 殺公子糾召忽
 死之管仲不死
 子曰晉文公
 諱而不正齊桓
 公正而不諱
 子曰臧武仲
 以防求爲後於
 魯雖曰不要君
 吾不信也

CHAP. XV. The Master said, 'T'ang Wü-chung, keeping possession of Fang, asked of the duke of Lü to appoint a successor to him in his family. Although it may be said that he was not using force with his sovereign, I believe he was.'

CHAP. XVI. The Master said, 'The duke Wan of Ts'u was crafty and not upright. The duke Hwan of Ch'i was upright and not crafty.'

CHAP. XVII. T'z'ze-lü said, 'The duke Hwan caused his brother Ch'ü to be killed, when Shên Hü died with his minister but Hwan Chung did not die. May not I say that he was wanting in virtue?'

saying Ch'ü nothing seems to be known, he could learn from this chapter to have been a disciple of Meng-shü Wan. 其然 with reference to Ch'ü's account of King-shü Wan. 豈其然乎 insinuates Confucius's opinion that Ch'ü was himself going beyond the truth.

15. CONFESSION OF T'ANG WÜ-CHUNG HIS POSSESSION OF FANG WAS PEACEFUL. Wü-chung (see chap. xi.) was obliged to fly from Lü, by the enmity of the K'ang family, and took refuge in Ch'o (蔡). As the head of the T'ang family, it devolved on him to offer the sacrifices in the ancestral temple, and he died in of a grief for having so made the head of his family's life vain, that those might not be troubled. To strengthen the application for this, which he contrived to get made, he related himself to the city of Fang, which belonged to his family, and thence sent a message to the court, which was tantamount to a threat, that if the application was not granted, he would hold possession of the place. This was what Confucius condemned, also 以防 in a matter which should have been left to the duke's grace. See all the circumstances in the 左傳 襄公二十二年 要 as a chop-kill, but with a different meaning - 勒 to force to do.

16. THE DIFFERENT CHARACTERS OF THE DUKES WAN OF TSU AND HWAN OF CHI. Hwan and

Wen were the two first of the five leaders of the princes of the empire, who play an important part in Chinese history during the period of the Ch'iu dynasty known as the Ch'un Ch'ü (春秋). Hwan ruled in Ch'i, a c. 686-643, and Wen in Ts'u a c. 686-643. Of duke Hwan, see the next chapter. The attributions made by Confucius are not to be taken absolutely, but as respectively predominate in the two dukes.

17. THE DEATH OF KWAN CHUNG - A CONFES-
 SION WERE T'ANG-CHUNG. 公子糾, 'the duke's son Ch'ü,' but, to avoid the awkwardness of that rendering, I say 'the younger Hwan,' the honorary epithet his name was 小白 (小白) and Ch'ü had both been refugees in different States, the latter having been carried into Lu, away from the intrigues and designs of Ch'i, by the ministers Kwan Chung and Duke HÜ. On the death of the prince of Ch'i, Hwan solicited Ch'ü to go to Ch'i, and took possession of the State. Some after he repudiated the duke of Lu to give his brother to death, and to drive up the own ministers when Ch'ü (召忽 - 弔) HÜ chose to dash his brains out, and the whole his master, while Kwan Chung returned gladly to Ch'i, and ever since with Hwan became his prime minister, and made him supreme arbiter among the various dukes of the empire. Such conduct was condemned by T'ang-lü. 死之 is a peculiar ex-

曰：未仁乎？子曰：桓公九合諸侯，不以兵車，管仲之力也。如其仁，如其仁。管子貢曰：管仲非仁者與？桓公殺公子糾，不能死，又相之。子曰：管仲相桓公，霸諸侯，一匡天下，民到于今，受其賜，微管仲，吾其被髮左衽矣。豈若匹夫匹婦之爲諒也。

2. The Master said, 'The duke Hwan assembled all the princes together, and that not with weapons of war and chariots. — it was all through the influence of Kwan Chung. Whose beneficence was like his? Whose beneficence was like his?'

CHAP. XVIII. 1. Tze-kung said, 'Kwan Chung, I apprehend, was wanting in virtue. When the duke Hwan caused his brother Chiu to be killed, Kwan Chung was not able to die with him. Moreover, he became prime minister to Hwan.'

2. The Master said, 'Kwan Chung acted as prime minister to the duke Hwan, made him leader of all the princes, and united and rectified the whole kingdom. Down to the present day, the people enjoy the gifts which he conferred. But for Kwan Chung, we should now be wearing our hair unbound, and the lap-peta of our coats buttoning on the left side.'

3. 'Will you require from him the small fidelity of common

princes — 爲子糾而死。a Confucius defends Kwan Chung on the ground of the services which he rendered, noting 仁 is a different acceptance from that intended by the disciple 九 and was explained in the discussion by 聚 synonymous with 合 though the 社稷 makes not more than nine combinations of princes under the presidency of duke Hwan. 如其仁，誰如其仁者 as is the translation.

11. THE STORY OF KWAN CHUNG — a controversy between Tze-kung and Tze-lu. The latter does not about Kwan Chung arose from one eyeing with the prince Chiu. Tze-kung's excuse principally as his subsequently becoming pro-

duke to Hwan. 匡 = 正 to rectify, reduce to order. — blends with 匡 its own verbal form = 'to unite.' 微 = 無, 'not.' 2. 被 (the 3d tone, 髮 — the 2d tone, III. 11. 12, where this is mentioned as a characteristic of the eastern barbarians. 左衽 — the 3d tone, V. XIV. 13. A note in the 集證 says, that originally the right was the position of honour, and the right hand, therefore, as the more convenient. He has, but the practice of the barbarians was contrary to that of China in both parts. The main point of Confucius is that but for Kwan Chung, his countrymen would have sunk to the state of the rude tribes about them. 3. 匹夫匹

宗廟王孫賈治軍旅
夫如是奚其喪。
子曰其言之不怍
則爲之也難。
陳成子弑簡公。孔
子沐浴而朝。告於哀
公曰。陳恆弑其君。請
討之。公曰。告夫三子。
孔子曰。以吾從大夫
之後。不敢不告也。君

of his ancestral temple; and Wang-sun Chiâ has the direction of the army and forces:—with such officers as these, how should he lose his State?

CHAP. XXI. The Master said, 'He who speaks without modesty will find it difficult to make his words good.'

CHAP. XXII. 1. Chên Chiâng murdered the duke Chien of Ch'i.

2. Confucius bathed, went to court, and informed the duke Ai, saying, 'Chên Hêng has slain his sovereign. I beg that you will undertake to punish him.'

3. The duke said, 'Inform the chiefs of the three families of it.'

4. Confucius retired, and said, 'Following in the rear of the great officers, I did not dare not to represent such a matter, and my prince says, "Inform the chiefs of the three families of it."'

11. EXTRAORDINARY STRESS LAY ON THE NAME OF THIS MATTER IN THE 左傳, CONFUCIUS MUST

12. How CONFUCIUS WENT TO ADVISE THE

13. as an honorary epithet, while 成 (the

14. tranquility of the people, and maintenance of

15. by his salutation, Chên Hêng (恆), could place

16. a 沐浴 implies all the feeling and

17. all the solemn preparation, as for a marriage or

18. either great occasion. Properly 沐 is to wash

19. the hair with the water in which one has been

20. washed, and 浴 is to wash the body with hot

21. water 請討之.—according to the account

of this matter in the 左傳, Confucius must

that the duke Ai should himself, with the

force of his, undertake the punishment of the

criminal. Some modern commentators are not

against this. The sage's advice, they say, would

have been that the duke should report the

thing to the king, and with his authority anno-

unciate other princes with himself to do justice

on the offender 3. 告夫三子.—this is

the use of 夫 in XI. xiv, et. 4. This is

taken as the remark of Confucius, or his en-

quiry with himself, when he had gone out

from the duke. 以吾從大夫之後

—see XI. vii. The 者 leaves the sentence

incomplete:—'my prince says, "Inform the

three chiefs of it,"' this circumstance. The

paraphrase completes the sentence by 何耶.

—How is it that the prince, &c. 5. 之三子

子.—之 is the verb—to go to. 孔子

曰告夫三子者之三子告不
可孔子曰以吾從大夫之後
不敢不告也
子路問事君子曰勿欺也
而犯之
子曰君子上達小人下達
子曰古之學者爲己今之
學者爲人
蘧伯玉使人於孔子孔子
與之坐而問焉曰夫子何爲

5 He went to the chiefs, and informed them, but they would not. Confucius then said, 'Following in the rear of the great officers, I did not dare not to represent such a matter.'

CHAP. XXIII. Tze-lü asked how a ruler should be served. The Master said, 'Do not impose on him, and, moreover, withstand him to his face.'

CHAP. XXIV. The Master said, 'The progress of the superior man is upwards; the progress of the mean man is downwards.'

CHAP. XXV. The Master said, 'In ancient times, men learned with a view to their own improvement. Now-a-days, men learn with a view to the approbation of others.'

CHAP. XXVI. 1. Chu Po-yü sent a messenger with friendly inquiries to Confucius.

2. Confucius sat with him, and questioned him. 'What,' said he, 'is your master engaged in?' The messenger replied, 'My master is

曰云云.— this was spoken to the chiefs to reprove them for their disregard of a crime which concerned every public man, or perhaps it is merely the reflection of the sage's own mind.

22 How the character of a ruler who is between two warring powers 犯之 is well expressed by the phrase in the translation. Many passages in the *Lo Shi* show that to 犯 was required by the duty of a outsider, but not allowed to a man with his ruler.

24 THE DIFFERENT TRANSLATIONS OF THE FOURTH HAN AND THE HAN HAN. Ho Tze takes 達 as the sense of 達, to understand. The modern view must be set.

25 Two different notions of knowledge of his mind, and in the sense of Confucius. 爲己爲人 'for themselves, for other men.' The same is in the translation.

26 AN AMERICAN EXPLANATION: Po-yü was the designation of Chu Yüan (堧), an officer of the state of Wei, and a disciple of the sage.

對曰：夫子欲寡其過而未能也。使者出，子曰：使乎！使乎！

子貢曰：不在其位，不謀其政。

曾子曰：君子思不出其位。

子曰：君子恥其言而過其行。

子曰：君子道者三，我無能焉。仁者不憂，知者不惑，勇者不懼。子貢曰：夫子自道也。

anxious to make his faults few but he has not yet succeeded' He then went out, and the Master said, 'A messenger indeed! A messenger indeed!'

CHAP. XXVII. The Master said, 'He who is not in any particular office, has nothing to do with plans for the administration of its duties.'

CHAP. XXVIII. The philosopher Tsang said, 'The superior man, in his thoughts, does not go out of his place.'

CHAP. XXIX. The Master said, 'The superior man is modest in his speech but exceeds in his actions.'

CHAP. XXX. 1. The Master said, 'The way of the superior man is threefold, but I am not equal to it. Virtuous, he is free from anxieties; wise, he is free from perplexities; bold, he is free from fear.'

2. Tze-fung said, Master, that is what you yourself say.'

His place is now set out in the outer court of the temple. Confucius had talked with him when in Wei, and it was after his return to Lu that Poyü went to inquire for him.

27. A repetition of VII. 31.

28. THE YOUNG MAN OF A SUPERIOR MAN IS MAN-NOY WITH HIS POSITION. Tsang here quotes from the 象 or Illustrations, of the good diagram of the Li-ching, but he makes not one character

以 label 思 and thereby alters the meaning somewhat. What is said in the Yi, is—'The superior man is thoughtful, and on does not go out of his place.' The superior man said, is is noted here, from redundancy with the preceding.

29. THE SUPERIOR MAN DOES NOT GO OUT OF HIS PLACE. 耻其言, 'to be ashamed of his words.' Compare Li 21 and IV 22.

30. CONFUCIUS'S INTERPRETATION IS SIMPLY, WHICH TSE-FU, SO writes, is a fourth great part of the paragraph in IX. xiv. ii. but the translation must be somewhat different, as 仁

者, 知者, 勇者 are seen in apposition with 君子. 君子道者—君子所以爲道者—what the superior man

labels to be his path. 道—言 'to say.'

三子貢方人子曰賜也
 賢乎哉夫我則不暇
 三子曰不患人之不己
 知患其不能也
 三子曰不逆詐不億不
 信抑亦先覺者是賢乎
 三微生畝謂孔子曰丘
 何爲是栖栖者與無乃
 爲佞乎孔子曰非敢爲
 佞也疾固也

而。上。達。知。我。者。其。天。
 乎。公。伯。寮。愬。子。路。於。
 季。孫。子。服。景。伯。以。告。
 曰。夫。子。固。有。惑。志。於。
 公。伯。寮。吾。力。猶。能。肆。
 諸。市。朝。子。曰。道。之。將。
 行。也。與。命。也。道。之。將。
 廢。也。與。命。也。公。伯。寮。
 其。如。命。何。

Heaven. I do not grumble against men. My studies lie low, and my penetration rises high. But there is Heaven,—that knows me!

CHAP. XXXVIII. 1. The Kung-po Loh having slandered Tzu-tu to Chi-sun, Tzu-fu Chung-jü informed Confucius of it, saying, 'Our master is certainly being led astray by the Kung-po Loh, but I have still power enough left to cut *Loh-wah*, and expose his corpse in the market and in the court.'

2. The Master said, 'If my principles are to advance, it is so ordered. If they are to fall to the ground, it is so ordered. What can the Kung-po Loh do where such ordering is concerned!'

of others. 何爲其莫知子也

'What to thee what you say?—you know nothing!'

下學上達。—below I learn

above I penetrate. The learning appears to

be thus, but once I find myself in the midst

of men that I am in a great way, as if I

had found out the secret of the universe.

天命 (天命) — according to the will

of Heaven. 知我者其天乎。—He

who knows me, is not that Heaven? The

日講 (日講) — daily lecture. 上入於冥冥之中能知

我耳。—I can know myself in the midst of

the unknown. 公伯寮愬子路於季孫子服景伯以告。

—The slanderer Kung-po Loh having

slandered Tzu-tu to Chi-sun, Tzu-fu Chung-jü

informed Confucius of it, saying, 'Our master

is certainly being led astray by the Kung-po

Loh, but I have still power enough left to cut

Loh-wah, and expose his corpse in the market

and in the court.'

夫。子。固。有。惑。志。於。公。伯。寮。吾。力。猶。能。肆。

諸。市。朝。子。曰。道。之。將。行。也。與。命。也。道。之。將。

廢。也。與。命。也。公。伯。寮。其。如。命。何。

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黃而過孔氏之門者。
 子擊磬於衛，有荷
 而爲之者與。
 孔氏曰：「是知其不可
 門。」曰：「奚自？」子路曰：「自
 晨。」
 子曰：「作者七人矣。」
 次辟言。
 次辟地。其次辟色。其
 子曰：「賢者辟世。其

CHAP. XXXIX. 1. The Master said, 'Some men of worth retire from the world.

2. 'Some retire from particular States.

3. 'Some retire because of disrespectful looks.

4. 'Some retire because of contradictory language.'

CHAP. XL. The Master said, 'Those who have done this are seven men.

CHAP. XLI. Tze-lü happening to pass the night in Shih-mün, the gate-keeper said to him, 'Whom do you come from?' Tze-lü said, 'From Mr. K'ung.' 'It is he, is it not?'—said the other, 'who knows the impracticable nature of the times, and yet will be doing in them.'

CHAP. XLII. 1. The Master was playing, one day, on a musical stone in Wei, when a man, carrying a straw basket, passed the door

39. DIFFERENT CAUSES WHY MEN OF WORTH WITHDRAW FROM PUBLIC LIFE, AND DIFFERENT REASONS TO WHICH THEY SO WITHDRAW THEMSELVES. 辟 (pi, 4th tone), 避 (bi, 4th tone), 避 (bi, 4th tone), 避 (bi, 4th tone).

次 (ci, 4th tone) 'the next class' but commentators say that the meaning is no worse than 'more', and that the term does not indicate any comparison of the person to the ground of their worthiness.

地 (di, 4th tone) 'the earth' here 'retirement or hiding'. The 'look' and language in par. 4. are to be understood of the person whom the worthies wished to serve. Confucius himself could never have been drawn from the world.

40. THE NUMBER OF MEN OF WORTH WHO HAD WITHDRAWN FROM PUBLIC LIFE IN CONFUCIUS'S TIME. This chapter is understood in connection with the preceding—as appears in the translation. Chu, however, explains 作者 (zuozhe) 'have arrived.' Others explain it by 爲 (wei) 'have done this.' They also give the names of the

seven men, which Chu calls 聖 (sheng), 'shut-lung.'

41. CONFESSION OF CONFUCIUS'S CAREER IS GIVEN TO BE EMPLOYED, BY ONE WHO HAD WITHDRAWN FROM PUBLIC LIFE. The title of Shih-mün is referred to the 晨 (chen) of Chuang-ching, department of Chi-nan, in Shan-tung.

晨門 (chenmen) 'morning gate'—a designation of the place, as having to open the gate in the morning—perhaps one of the seven worthies of the preceding chapter. We might translate 石門 (shimen) by 'Stony-gate.' It seems to have been one of the names between Chi and Lo. 孔氏 (kongshi) 'Mr. Kung, or Mr. Kung. Observe the first of the final 與 (yu)'

42. THE MENTION OF A CERTAIN WOMAN IN CONFUCIUS'S CAREER, AND HER USE OF CONFUCIUS'S TEACHING. The ching was one of the eight musical instruments of the Chinese, see Herbert's Dictionary, in 琴 (qin), 瑟 (se), 笙 (sheng), 簫 (xiao), 壎 (xun), 箏 (zongzi), 鼓 (gu), 琴 (qin).

於冢宰三年。然君薨，百官總已，以聽
 曰：何必高宗？古之人皆
 陰，三年不言，何謂也？子
 張曰：書云：高宗諒
 難矣。淺則揭，子曰：果哉！末之
 也，斯已而已矣。深則厲，
 曰：鄙哉！硜硜乎！莫已知
 曰：有心哉！擊磬乎！既而

of the house where Confucius was, and said: His heart is [] who so beats the musical stone.

2. A little while after he added: How contemplative is the intended abstinence *those sounds display*! When you are under no stress of, he has simply at once to give over his work for public employment. "Deep water must be crossed with the clothes on; shallow water may be crossed with the clothes held up."

3. The Master said, How determined is he in his purpose! But this is not difficult!

CHAP. XLIII. 1. Tszu-chang said: What is meant when the Shü says that K'ao-tsung, while observing the usual imperial mourning, was for three years without speaking?

2. The Master said: Why must K'ao-tsung be referred to as an example of this? The ancients all did so. When the sovereign died, the officers all attended to their several duties, taking instructions from the prime minister for three years.

3. Meaning to go beyond 'to spend, to be in the 9th term' 有心哉擊磬乎

he is to be read as *how contemplative, and indicated as if there were a* 之 after the 哉. 硜硜乎

硜硜乎—see XIII. 25. The 爾言 is interpreted this element also, as if a 之 were after the 哉, and 硜硜 had reference to the

sound of the 磬. 深則厲云云—

the Shü, I in 9. Chapter 2. The quotation was intended to illustrate that we were not to

wording to a common error. 3. 末—無之

words to be a mere repetition. The can be seen where the meaning is put in while the characters

are hardly to be considered as necessary. I have not found this example of a 之 after 哉.

4. It is not correct to say that the 9th term is the 9th term. It is the 9th term.

5. 書云—see the Shü IV

and Book I. But the passage there is not exactly as in the text. It is not said that

K'ao-tsung after the three years mourning, still did not speak. 高宗 was the honorary

name of the King Wu-tung (武丁) of the Shang

dynasty. 硜硜 亮陰 read as, mourning. The word 硜硜 is not in the text. It is a word which has been put in the text of the Shü.

子曰，上好禮，則民
 易使也。
 子路問君子。子曰，
 脩己以敬。曰，如斯而
 已乎？曰，脩己以安人。
 曰，如斯而已乎？曰，脩
 己以安百姓。脩己以
 安百姓，堯舜其猶病
 諸。
 原壤夷俟。子曰，幼

CHAP. XLIV. The Master said, 'When rulers love to observe the rules of propriety, the people respond readily to the call on them for obedience.'

CHAP. XLV. Tszé-lü asked what constituted the superior man. The Master said, 'The cultivation of myself in reverential carefulness.' 'And is this all?' said Tszé-lü. 'He cultivates himself so as to give rest to others,' was the reply. 'And is this all?' again asked Tszé-lü. The Master said, 'He cultivates himself so as to give rest to all the people. He cultivates himself so as to give rest to all the people.—even Yü and Shun were still solicitous about this.'

CHAP. XLVI. Yüan Zang was squatting on his heels, and

Tszé-chang was surprised to know how govern-
 ment could be carried on during so long
 a period of anarchy. 古之人，

人 embrace the sovereign, and subordinate
 princes who had their own petty courts. 總

已—in the 備言 it is said, —總備也。
 不敢放縱意也。總 to be manager

The meaning is, that they did not dare to allow
 themselves any licence. The expression is not
 so easy now. I have followed the paraphrase

44. How a work of the spirit of propriety
 as 總備也. 總備也. 總備也.

45. However else cultivated the possi-
 bilities characterised in the 總備也.

以敬 it is said, she got to be taken as the
 guardian of the 總備也 in cultivating him-
 self, but as the chief thing which he keeps

before him in the person. I translate 以
 therefore, by so, but in the other sentences I

find cases the maintenance, or contemplation, of
 the 修己 百姓—the hundred sur-
 roundings, as a designation for the mass of the
 people, occurs as early as in the 總備也 (堯

興). It is 百家姓 the surname of
 the hundred families, into which you see the
 first names of the people were perhaps divided at
 a very early time. I mention a of the Chinese
 now amount to seven hundred. The small
 word 百家姓帖, made in the Song

Dynasty, comes as early as 400. The number
 of them given in an appendix to Williams's
 Syllabic Dictionary, as compiled by Lee Si-y

Dr. Blagden, in 1865. In the 集證 we see
 we find a ridiculous reason given for the sur-
 name being a hundred, to wit, after that

the ancient were given a surname for each of
 the five 總備也 of the scale in nature and of the
 five great emotions of 5 in 1 of the four main

combinations 5 × 5 × 4 = 100. It is to be
 corrected, that in the 總備也 we had a hun-
 dred surnames, corresponding with 萬姓.

It is obvious of our name, and it would seem
 probable therefore to seek to attach a definite
 explanation to the number 堯舜其猶

病諸.—VI. 27th.

46. Confucius's conduct in an 總備也
 總備也. 總備也. 總備也. 總備也. 總備也.

而不孫弟，長而無
述焉。老而不死，是
爲賊。以杖叩其脛。
閔黨童子將命，
或問之曰：益者與？
子曰：吾見其居於
位也，見其與先生
並行也，非求益者
也，欲速成者也。

so waited the approach of the Master, who said to him, 'In youth, not humble as befits a junior; in manhood, doing nothing worthy of being humbled down; and living on to old age—this is to be a pest. With this he hit him on the shank with his staff.

CHAP. XLVII. 1. A youth of the village of Ch'ueh was employed by Confucius to carry the messages between him and his visitors. Some one asked about him, saying, 'I suppose he has made great progress.'

2. The Master said, 'I observe that he is fond of occupying the seat of a full-grown man; I observe that he walks shoulder to shoulder with his elders. He is not one who is seeking to make progress in learning. He wishes quickly to become a man.'

And he complains of having no time to study. He is not one who is seeking to make progress in learning. He wishes quickly to become a man.

The 閔黨 is a kind of squalling, and is here used to denote the squalling of a child. (閔黨) and (閔黨) is used for (閔黨) and (閔黨) is used for (閔黨).

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he was a very old acquaintance of Confucius, and was already somewhat weak. Confucius felt that he was not one who was seeking to make progress in learning. He wishes quickly to become a man.

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BOOK XV WEI LING KUNG

衛靈公第十五
 子。孔子對曰。俎豆之事。則嘗聞之矣。軍旅之事。未之學也。明
 遂行。在陳絕糧。從者病。莫能興。子路愠。見
 曰。君子亦有窮乎。子
 曰。君子固窮。小人窮
 斯濫矣。

子曰：賜也，女以予爲
 多學而識之者與？對曰：然，非與？曰：非也，予一以
 貫之。
 子曰：由，知德者鮮矣。
 子曰：無爲而治者，其
 舜也與？夫何爲哉？恭己
 正南面而已矣。
 子張問行。子曰：言忠
 信，行篤敬，雖蠻貊之邦

CHAP. II. 1. The Master said, 'T'ze, you think, I suppose, that I am one who learns many things and keeps them in memory?'

2. Tze-kung replied: 'Yes,—but perhaps it is not so?'

3. 'No,' was the answer, 'I seek a unity all pervading.'

CHAP. III. The Master said, 'Yü, those who know virtue are few.'

CHAP. IV. The Master said, 'May not Shun be instanceed as having governed efficiently without exertion? What did he do? He did nothing but gravely and reverently occupy his royal seat.'

CHAP. V. 1. Tze-chang asked how a man should conduct himself so as to be everywhere appreciated.

2. The Master said, 'Let his words be sincere and truthful, and his actions honourable and careful,—such conduct may be practised among the rude tribes of the South or the North. If his words be

3. How CONFUCIUS AIMED AT THE KNOWLEDGE OF HIS OWN LIMITATIONS. This chapter is to be compared with IV. 15, in 5. says 'This I do, that is spoken with reference to practice, and this with reference to knowledge.' But the design of Confucius was pointing the student to both, and I understand the first paragraph here as meaning—'Tze, do you think that I am aiming by the study of history, to acquire a varied and extensive knowledge?' Then the 2d paragraph explains what he means—'I am not saying this. My aim is to know myself, the mind which embraces all knowledge, and regulates all practice.' This is the view of the chapter given in the 日講.

此一章書言學貫乎知要. This chapter teaches that what is valuable in learning is the knowledge of that which is important.

2. Few really know virtue. This is under-

stood as spoken with reference to the student's practical mind, fostered by Tze-chang's question. If he had possessed a right knowledge of virtue, he would not have been so affected by his own

3. How Shun was able to govern without exertion. 恭己 'made himself respectful'.

正南面, 'normally adjusted his southward face,' see VI. 1. Shun was

leading Yü, then was made minister of great virtue and at last occupied the throne of the government. All that Shun did was by his good and sage example. This is the lesson, the influence of a ruler governs the ruled.

2. (Tze-chang) still he attributed to all parts of the world. 'We must suppose a great loss to the man before this. This is why the question is that Shun or Tze-chang about the scholar who may be called

達 see III. 22. 3. 躬 may be regarded as

行矣。言不忠信，行不篤敬。雖州里行乎哉？立則見其參於前也，在輿則見其倚於衡也。夫然後行。子張書諸紳。

子曰：「直哉史魚！邦有道如矢，邦無道如矢。君

子哉蘧伯玉！邦有道則仕，邦無道則可卷而懷之。」

not sincere and truthful, and his actions not honourable and careful, will he, with such conduct, be appreciated, even in his neighbourhood?

3. 'When he is standing, let him see these two things as it were, fronting him. When he is in a carriage let him see them attached to the yoke. Then may he subsequently carry them into practice.'

4. Tze-chang wrote these counsels on the end of his sash.

CHAP. VI. 1. The Master said, Truly straightforward was the historiographer Yu. When good government prevailed in his State, he was like an arrow. When bad government prevailed, he was like an arrow.

2. 'A superior man indeed is Chu Po-yu! When good government prevails in his State, he is to be found in office. When bad government prevails, he can roll his principles up, and keep them in his breast.'

another name for the 北狄 the rude tribes on the North Hs. vi. 2400 families made up a 州 and 25 made up a 里 but the mean of the phrase is that given in the translation 2. 其, them, i.e. such words and actions.—Let him see them 參於前 before him, with himself making a trim 輿 is properly 'the bottom of a carriage,' p. 218; laid over wheels, a simple 'hackney,' but here it = a carriage. 4. 紳 denotes the ends of the sash that hang down.

6. THE ADMIRABLE CHARACTERS OF TZE-CHANG AND CHU PO-YU. 1. 子魚 was the designation of 魚子, the historiographer of Wei,

generally styled 史魚. On his deathbed he left a message for a prince and gave orders that on being asked to be laid out in a grave and buried, he should be attended in such a way as to keep the end of his sash straight. It was at this message that the text I had the better of. Perhaps it was on hearing this that Confucius made the remark 如矢. 174 Po yü.—see XIV. xvi. 可-能 卷而懷之. 之 is to be understood as referring to his principles, perhaps the reason he could roll it up well up and keep it in his breast is that he kept his sash straight. 1. Chu Po-yu was equal to Po-yu, rightly adapted to himself to command others. Chuang and Tze-chang together Tszing Shau and Shau Yu together

子曰：「可與言，而不與之言，失人；不可與言，而與之言，失言。知者不失人，亦不失言。」

子曰：「志士，仁人，無求生以害仁，有殺身以成仁。」

子貢問爲仁。子曰：「工欲善其事，必先利其器。居是邦也，事其大夫之賢者，友其士之仁者。」

顏淵問爲邦。子曰：「行夏之

CHAP. VII. The Master said, 'When a man may be spoken with, not to speak to him is to err in reference to the man. When a man may not be spoken with, to speak to him is to err in reference to our words. The wise err neither in regard to their man nor to their words.'

CHAP. VIII. The Master said, 'The determined scholar and the man of virtue will not seek to live at the expense of injuring their virtues. They will even sacrifice their lives to preserve their virtue complete.'

CHAP. IX. Tsz-kung asked about the practice of virtue. The Master said, 'The mechanic, who wishes to do his work well, must first sharpen his tools. When you are living in any State, take service with the most worthy among its great officers, and make friends of the most virtuous among its scholars.'

CHAP. X. 1. Yen Yuan asked how the government of a country should be administered.

2. The Master said, 'Follow the seasons of Hsia

7. THERE ARE TWO WAYS WHICH TO SPEAK, AND TWO WAYS WHICH TO KEEP SILENCE. THE WISE MAN KNOWS THEM. 失言

may be rendered, I say fully and properly - I say my words, but in

8. HADG HADGON CALLED THAT A WISE MAN SAYS. The two different names here are used in the same sense. The first word of the second sentence may be rendered, he rejoined -

That is, I will themselves. No doubt people is included in the expression, and Kong An-tzu's explanation given by Ho Fan, and Confucius have just the same, as it seems some

9. If a person, when with the earth after the

10. CONFUCIUS SAID, FIRST FOLLOWED THE

時乘殷之輅。服周之冕。樂則韶舞。放鄭聲。遠佞人。鄭聲淫。佞人殆。子曰。人無遠慮。必有近憂。子曰。已矣乎。吾未見好德如好色者也。子曰。臧文仲其竊位者與。知柳下惠之

5. 'Ride in the state carriage of Yin.

4. 'Wear the ceremonial cap of Cháu.

5. 'Let the music be the Shao with its pantomimes.

6. Banish the songs of Cháng, and keep far from specious talkers.

The songs of Cháng are contentious, specious talkers are dangerous.

CHAP. XI. The Master said, 'If a man take no thought about what is distant, he will find sorrow near at hand.'

CHAP. XII. The Master said, 'It is all over! I have not seen one who loves virtue as he loves beauty.'

CHAP. XIII. The Master said, 'Was not Tsang Wan like one who had stolen his situation? He knew the virtue and the talents

of the State, to be employed in governing a dynasty was plain and vulgar; a, which Confucius preferred to the more ornamented one of Cháu. 2. The disciple modestly put his question, with reference to the government of a State (邦), but the Master answered it according to the disciple's ability, as if it had been about the ruling of the kingdom (治天下). 3. The three great ancient dynasties began the year at different times. According to an ancient tradition, 'Houssé was opened at the 甲子 Earth appeared at the time 丑 and Mao was born at the time 寅' 子 commenced in our December, at the winter solstice, 丑 a month later and 寅 a month after.

丑 The Chou dynasty began the year with 子 the Shang with 丑 and the Hsia with 寅. As human life thus began, so the year in reference to seasons, objects, naturally proceeds from the spring and Earth is approved the rule of the Hsia dynasty. If a ruler has known the law of a dynasty, he can know the 12-month principle. 子 寅 丑 in Cháu's Shu-ching. 3. The state carriage of the Yin

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舞—the 'dancers, or 'pantomimes,' who kept time to the music. See the Shu-ching, II. 11. 6. 鄭聲, 'the sounds of Cháng, meaning both the songs of Cháng, and music to which they were sung. These songs form the bulk of the set a number of the Shu-ching, and are here the selected justly.

11. THE EXCESS OF CONFIDENCE AND PRECIPITATION.

12. THE EXCESS OF A TRUE LOVE OF VIRTUE. 已矣乎.—V. XVI. The end is a repetition of IX. XVI. and is here been spoken by Confucius when he was in Wei and saw the duke riding out openly in the same manner with Nan I.

13. ANOTHER EXPLANATION OF THE SAME PASSAGE.—V. XVI. 臧位 is explained as if he had got it by theft, and

子 The Chou dynasty began the year with 子 the Shang with 丑 and the Hsia with 寅. As human life thus began, so the year in reference to seasons, objects, naturally proceeds from the spring and Earth is approved the rule of the Hsia dynasty. If a ruler has known the law of a dynasty, he can know the 12-month principle. 子 寅 丑 in Cháu's Shu-ching. 3. The state carriage of the Yin

賢而不與立也。
 子曰：躬自厚而薄責
 於人，則遠怨矣。
 子曰：不曰如之何，如
 之何者，吾末如之何也
 已矣。
 子曰：群居終日，言不
 及義，好行小慧，難矣哉。
 子曰：君子義以為質，
 禮以行之，孫以出之，信

of Hui of Lio-hai, and yet did not procure that he should stand with him in court.

CHAP. XIV. The Master said, 'He who requires much from himself and little from others, will keep himself from being the object of resentment.'

CHAP. XV. The Master said, 'When a man is not in the habit of saying—"What shall I think of this? What shall I think of this?" I can indeed do nothing with him!'

CHAP. XVI. The Master said, 'When a number of people are together, for a whole day, without their conversation turning on righteousness, and when they are fond of carrying out the suggestions of a small shrewdness—their is indeed a hard case.'

CHAP. XVII. The Master said, 'The superior man in everything considers righteousness to be essential. He performs it according to the rules of propriety. He brings it forth in humility. He completes it with sincerity. This is indeed a superior man.'

severely held (p. 100) of 1. Tsing Wan with, not without him, because he was an above and better man than he. He is a famous name in China. He was an official of 12 - died after death, when Confucius was 展獲 and designation 食. He derived his surname from a town called Lou back, or from a hill or wilderness overlooking his house, which made him be called Lou-hui Hui. He died, not under the willow tree. See Kuo-hsi, II p. 1, chap. 2.

It is said, to have 'to require from,' and not to require.

It is said, to have 'to require from,' and not to require.

It is said, to have 'to require from,' and not to require.

以成之君子哉。

子曰君子病無能焉，不病人之不已知也。

子曰君子疾沒世而名不稱焉。

子曰君子求諸己，小人求諸人。

子曰君子矜而不爭，群而不黨。

子曰君子不以言舉人，不以

CHAP. XVIII. The Master said, 'The superior man is distressed by his want of ability. He is not distressed by men's not knowing him.'

CHAP. XIX. The Master said, 'The superior man dislikes the thought of his name not being mentioned after his death.'

CHAP. XX. The Master said, 'What the superior man seeks, is in himself. What the mean man seeks, is in others.'

CHAP. XXI. The Master said, 'The superior man is dignified, but does not wrangle. He is sociable, but not a partizan.'

CHAP. XXII. The Master said, 'The superior man does not promote a man *simply* on account of his words, nor does he put aside good words because of the man.'

'foundation.' The antecedent to all the 之 is 焉, or rather the thing, whatever it be, done righteously.

18. ON ONE INCOMPETENCY, AND SIX INEFFECTUALITY, THE PHOTIC BEHIND OF CHINESE IN CH. See XIV 22-1. 11

19. THE SUPERIOR MAN WISHES TO BE KNOWN BY HIS DEEDS. Not, say the commentators, that the superior man cares about fame, but fame is the variable concern last of men. He cannot have been the superior man, if he is not remembered. 沒世——大學傳

20. In the 備言, 日講, and many other

paraphrases, 沒世 is taken as 終身, 'all his life.' Still, for the translator is suggested by the use of the phrase in the Great Learning, keep to them.

21. THE ONLY AFFIRMATION IN THE SECTION MAY BE HERE. THE AFFIRMATION OF CHINESE IN THE

22. THE SUPERIOR MAN IS DIGNIFIED AND SOCIABLE, WITHOUT THE FAULTS TO WHICH FOOLISH MEN ARE PRONE. CH. 11 11 and

VII. 22. 2. 矜 is here 莊以持己, 'give to self maintenance.'

23. THE SUPERIOR MAN IS DIFFERENTIATION IN THE EMPLOYMENT OF HIS OWN PRINCIPLE OF REASONING.

人廢言。

子貢問曰，有一言而可以終身行之者乎？子曰，其恕乎？己所不欲，勿施於人。

子曰，吾之於人也，誰毀，誰譽？如有所譽者，其有所試矣。斯民也，三代之所以直道而行也。

子曰，吾猶及史之闕文也，有馬者，借人乘之，今亡已夫。

CHAP. XXIII. Tze-kung asked, saying, 'Is there one word which may serve as a rule of practice for all one's life?' The Master said, 'Is not RECIPROCITY such a word? What you do not want done to yourself, do not do to others.'

CHAP. XXIV. 1. The Master said, 'In my dealings with men, whose evil do I blame, whose goodness do I praise, beyond what is proper? If I do sometimes exceed in praise, there must be ground for it in my examination of the individual.'

2. 'This people supplied the ground why the three dynasties pursued the path of straightforwardness.'

CHAP. XXV. The Master said, 'Even in my early days, a historiographer would leave a blank in his text, and he who had a horse would lend him to another to ride. Now, alas! there are no such things.'

11. THE GREAT PRINCIPLE OF RECIPROCITY IS, *reciprocity* 人 of the 1st paragraph, *which* the CHINESE SAY. Compare V. 21. It is singular that Tze-kung proposes there to act on the principle here recommended to him. *Altruism* may be substituted for reciprocity.

12. CONFUCIUS SHOWED HIS RESPECT FOR HIS OWN TRUTHFULNESS IN LEAVING THE MARGIN OF CHAP. XXIV. 1. I have not marked beyond what is proper with its *too* because this is only that given in the text—*也* and *也*. I marked for it in my translation of the individual, — i.e. from my examination of him I believe he will not verify my words. 3. 斯民也

也 *indicates* 所以 *is to be taken as* — the reason why, and 行 *is a source verb of general application*. 三代 'the three dynasties,' with special reference to their great founders, and the principle which they inaugurated — The truth-approving nature of the people was a rule even to these sages. It was the time to

13. *Comparison of the individual of Confucius with* 也 *periphrasis supply a* 見 *after* 及 *— even to my time I have seen*.

子曰：巧言亂德。
小不忍，則亂大謀。
子曰：衆惡之，必察焉。衆好之，必察焉。
子曰：人能弘道，非道弘人。
子曰：過而不改，是謂過矣。
子曰：吾嘗終日

CHAP. XXVI. The Master said, 'Specious words confound virtue. Want of forbearance in small matters confounds great plans.'

CHAP. XXVII. The Master said, 'When the multitude hate a man, it is necessary to examine into the case. When the multitude like a man, it is necessary to examine into the case.'

CHAP. XXVIII. The Master said, 'A man can enlarge the principles which he follows, those principles do not enlarge the man.'

CHAP. XXIX. The Master said, 'To have faults and not to reform them,—this, indeed, should be pronounced having faults.'

CHAP. XXX. The Master said, 'I have been the whole day

The appointment of the historiographer is to :
Hsiao to Hwang-ti, or The Yellow Sovereign,
the inventor of this cycle. The statutes of this
mention no fewer than five classes of such
officers. They were attached also to the feudal
courts, and what Confucius says, is that, as he
sawly days, a historiographer, on any point
about which he was not sure, would leave a
blank, so careful were they to record only truth.

吾猶及 extends as in 有馬云云
This second sentence is explained in Ho Yen
— If any one had a horse which he could not
tame, he would bind it to another to ride and
exercise it. —The commentator Ho (胡氏)
says well that the meaning of this chapter must
be left in uncertainty, the second part of it
especially.

26. THE DANGER OF SPECIOUS WORDS, AND OF
IMPERFECTION. 小不忍 is not 'a little im-
perfection,' but 'impudence' is little things. 'the
impudence,' it is said, of women and small
people.

27. IT IS FUNDAMENTAL ON A MAN, WE MUST NOT BE
SWAYED BY THE EXTERIOR APPEARANCE EITHER OF DE-
CEITFUL. Compare XIII. 21.

28. FROM THE OF OURS IS LESSER VIRTUE IN THE
MIND OF MAN. This sentence is quite mystical
in the modern translation. The 眞註 says —

道 here is the path of duty which all men in
their various relations, have to pursue, and man

has the three virtues of knowledge, benevolence,
and fortitude, whereas it is to pursue that path,
and so to overcome it. That virtue remains, accom-
panying an empty place, cannot enlarge man, needs
not to be said. That virtue's account of 道
here is probably correct, and 'duty cannot
be done, as an empty place can have no effect
on any man, but it is a mere truth. Duty
apprehended is manifest, is crying, elevating,
and brings up man's idea, who all previously
even enough want of it. The first clause of the
chapter may be gradual, but the second is not
in accordance with truth. Clearly, however,
and may be considered as the measure of the
truth, as the rule and metaphysics which he
holds. But after all, eye and of man are for the
most part beneath the highest capacities of the
moral man, the Chün chün.

29. THE NECESSITY OF NOT EXAMINING BEFORE
FATHER. Compare I. vi. Chün Hsiao's commen-
tary appears to make the meaning somewhat
different. He says: 'If no having faults can
change them, he comes back to the condition
of having no faults. But if he do not change
them, then they go on to their completion, and
will never be able to be changed.'

30. THE NECESSITY OF THINKING, WITHOUT
ACTION. Compare II. 21, where the depen-
dence of acquisition and reflection on each other
is set forth. Many commentators say that Con-
fucius is merely transferring the things which he has
mastered to him, for the sake of others, and
that it ever was really thus with himself.

不食，終夜不寢，以思，無益，不如學也。
 子曰：君子謀道不謀食，耕也，餒在其中矣；學也，祿在其中矣。君子憂道不憂貧。
 子曰：知及之，仁不能守之，雖得之，必失之；知及之，仁能守之，不莊以涖之，則民不敬；知及之，仁能守之，莊以涖之，動之不以禮，未善也。

without eating, and the whole night without sleeping'—occupied with thinking. It was of no use. The better plan is to learn.

CHAP. XXXI. The Master said, 'The object of the superior man is truth. Food is not his object. There is ploughing,—even in that there is sometimes want. So with learning:—emolument may be found in it. The superior man is anxious lest he should not get truth, he is not anxious lest poverty should come upon him.

CHAP. XXXII. 1 The Master said, 'When a man's knowledge is sufficient to attain, and his virtue is not sufficient to enable him to hold, whatever he may have gained, he will lose again.

2. 'When his knowledge is sufficient to attain, and he has virtue enough to hold fast, if he cannot govern with dignity, the people will not respect him.

3. 'When his knowledge is sufficient to attain, and he has virtue enough to hold fast; when he governs also with dignity, yet if he try to move the people contrary to the rules of propriety—full excellence is not reached.'

31. THE SUPERIOR MAN SHOULD NOT BE INTERESTED, NOT HAVE FORTH AND HIS OBJECT. Here again we translate 道 by 'truth,' as the book terms that object. 德, 'dignity, or virtue.' 'Want' may be in the mind of ploughing,—i.e. husbandry is the way to plenty, and yet a famine or severely unseasonable crops. The application of this to the case of learning, however, is not

apt. Is the emolument that sometimes comes with pursuing a study like famine? The contrast of the two cases is not well maintained.

32. HOW EMOLUMENTS WITHOUT VIRTUE IS LIKE PLUCKING, AND TO KNOWLEDGE WITHOUT VIRTUE IS LIKE PLUCKING AND WITHOUT VIRTUE. Here the virtues, 德, and the two 道 is the other paragraph have to do with principle, for their reference. In the text,

師。子曰：君子不可小知，而可大愛也。子曰：民之於仁也，甚於水火。水火吾見蹈而死者矣，未見蹈仁而死者也。子曰：當仁，不讓於師。

CHAP. XXXIII. The Master said, 'The superior man can not be known in little matters, but he may be not united with great concerns. The small men may not be intrusted with great concerns, but he may be known in little matters.'

CHAP. XXXIV. The Master said, 'Virtue is more to man than either water or fire. I have seen men die from treading on water and fire, but I have never seen a man die from treading the course of virtue.'

CHAP. XXXV. The Master said, 'Let every man consider virtue as what devolves on himself. He may not yield the performance of it even to his teacher.'

however, the Han says — A man may have knowledge equal to the management of his office (治其官) but if he have not virtue which can hold it fast, though he got it he will lose it. 2. In 洵之 and 動之 below, 之指民言, 民之 have民 or people for their reference. 3. The phrase 'to move the people' is analogous to several others, such as 鼓之舞之, 興之, 'to drum the people, to dance them, to rouse them.'

25 How to know the superior man and the small man, and their character. (Chü Han says) 知我知之 the knowing here is our knowledge of the individuals. The little masters are numerous but nothing are and circumstances in which a real gentleman may sometimes be dealt with, a small man will be familiar with them. The knowing is not that the part we are ten to and no ten but what circumstances I have and for what they are fit. The difficulty, on this view is with the individuals. 而可小知 — Ho Yen says, — 'The way of the superior is profound and for reaching. He will not let his

knowledge be small, and he may be trusted with what is great. The way of the inferior is shallow and not. He will let his knowledge be small, and so may not be trusted with what is great.'

26 VIRTUE MORE TO MAN THAN WATER OR FIRE, AND YET ACCESSIBLE TO HIM. 民之於仁也，

as in VI 12 民之於仁也 — the people's relation to the superior man, virtue. The superior man's virtue is a virtue and righteousness is a result of that virtue. There have been martyrs for their loyalty in a other virtues, as well as for their courage, and such (Chü Han says) 'the difference is, however, that the virtue of fire and water is useful only so much as to be a hot virtue or to be a cold virtue, the higher virtue and a virtue to him that is water or fire. See in IV 12.

27 VIRTUE CRUCIAL AND NECESSARY TO EVERY MAN. The old interpreters take 當 in the sense of 'ought'. Chü Han certainly improves us there by taking it in the sense of 擔當, as in the translation. A student of Confucius takes 當 to be in the next person, but the following recalls him to the god.

諒。子曰：君子貞而不
 事君，敬其事，
 而後其食。
 子曰：有教，無類。
 子曰：道不同，不相
 爲謀。
 子曰：辭達而已矣。
 師冕見，及階，子曰：階也。及席，子曰：席也。

CHAP. XXXVI. The Master said, 'The superior man is correctly firm, and not firm merely.'

CHAP. XXXVII. The Master said, 'A minister, in serving his prince, reverently discharges his duties, and makes his emolument a secondary consideration.'

CHAP. XXXVIII. The Master said, 'In teaching there should be no distinction of classes.'

CHAP. XXXIX. The Master said, 'Those whose courses are different cannot lay plans for one another.'

CHAP. XL. The Master said, 'In language it is simply required that it convey the meaning.'

CHAP. XLI. 1. The Music-minister, Shien having called upon him, when they came to the steps, the Master said, 'Here are the steps.' When they came to the mat for the guest to sit upon, he

24. The sentence *其* is retained in the text which *貞* is used here in the sense which it has throughout the *Yi-ching*. Both *H* and *諒* imply assurance, but *貞* suggests a moral and intelligent basis which may be drawn from *諒* on 234 and 2.

25. THE PARTIAL DISCREPANCY. The *其* refers to *君* but to the individual who *事君*. We have to supply the subject—'a minister'—*後* on 234 and 2.

26. THE CONTRASTEDNESS OF MEANINGS. CHU HSI says on this: 'The nature of all men is good, but we find among them the different classes of *g*, of *z*, and *bad*. This is the effect of physical evolution and of practice. The superior man, in consequence, employs his teaching, and all may be brought back to the mode of good, and there is no anomaly (the

language is 不當復論其類之惑) of speaking any more of the wisdom of men.' This is strange. Think of a *z* or a *bad* person. If a *z* person were to say, 'I shall in teaching others should be no distinction of classes.'

27. ANOMALY IN PRINCIPAL EXPRESSIONS TO EXHIBIT A CONTRAST. *其* is the 4th time but *其* is not used that there would be any great difference in the meaning if it were said *其* in the usual and usual.

28. CONTRASTEDNESS OF MEANINGS. CHU HSI says on this: 'The nature of all men is good, but we find among them the different classes of *g*, of *z*, and *bad*. This is the effect of physical evolution and of practice. The superior man, in consequence, employs his teaching, and all may be brought back to the mode of good, and there is no anomaly (the

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皆坐。子告之曰：『某在斯，某在斯。』師冕出。子張問曰：『與師言之道，與子然，固相師之道也。』

said, 'Here is the mat.' When all were seated, the Master informed him, saying, 'So and so is here, so and so is here.'

2. The Music-master, Mien, having gone out, Tze-chang asked, saying, 'Is it the rule to tell those things to the Music-master?'

3. The Master said, 'Yes. This is certainly the rule for those who lead the blind.'

the world, was the 集證, 見, — 4th and understood the use of him himself. 之 1000. Mien had come to Confucius's house, is governed by 言, and refers to the words of under the eye of a guide, but the eye met him, Confucius to Mien in the preceding paragraph.

BOOK XVI. KE SHE.

季氏第十六
季氏將伐顓臾。冉有、季路見於孔子。孔子曰：『季氏將有事，顓臾，吾恐季孫之將有事。』

CHAPTER I. 1. The head of the Chi family was going to attack Chwan-yu.

2. Zai Yu and Chi-lü had an interview with Confucius, and said, 'Our chief, Chi, is going to commence operations against Chwan-yü.

READING OF THIS BOOK.—季氏第十六。The chief of the Chi, No. 16. Throughout this Book, Confucius is spoken of as 孔子. The philosopher K'ung, and never by the designation 子, or 'The Master.' Then, the style of several of the chapters is all in one like the utterances of Confucius to which we have been accustomed. From these circumstances, one commentator Hung Kwei (洪适) supposed that it belonged to the Chi (齊) among of these Analects, the other

Books belonging to the Lu (魯) among. This supposition, however, is not otherwise supported.

CONFUCIUS TAKES THE PRESENTATION AND INVOLUNTARY OFFER OF THE CHIEF OF THE CHI FAMILY TO REMOVED TO ATTACK A NEIGHBOUR, AND MENTIONS ZAI YU AND CHI LU FOR ASSISTING THE SUPPOSED 1. 季氏 and 季孫 below.—see III 1. Chwan-yü was a small territory in Lu, whose ruler was of the 子, or 4th order of nobility. It was one of the States called 附庸, or 'attached, whose chiefs could not appear in

積中，是誰之過與？冉
有曰：「今夫顓臾，固而
近於費，今不取，後世
必爲子孫憂。」孔子曰：「求，君子疾夫舍曰欲
之，而必爲之辭。」丘也
聞有國有家者，不患
寡而患不均，不患貧
而患不安，蓋均無貧，
和無寡，安無傾。夫如

8. Zān Yü said, 'But at present, Chwen-yü is strong and near to P¹— if our chief do not now take it, it will hereafter be a sorrow to his descendants.'

9. Confucius said, 'Ch'ü, the superior man hates that declining to say— "I want such and such a thing," and framing explanations for the conduct.'

10. 'I have heard that rulers of States and chiefs of families are not troubled lest their people should be few, but are troubled lest they should not keep their several places, that they are not troubled with fears of poverty, but are troubled with fears of a want of contented repose among the people in their several places. For when the people keep their several places, there will be no poverty, when harmony prevails, there will be no scarcity of people, and when there is such a contented repose there will be no rebellious uprisings.'

11. 'So it is— Therefore, if remoter people are not submissive, and very active in the Chi service. a Li was the prerogative of the prince; I contribute to the Li, he and even more their justice. In— time was the chief of Chwen-yü, exactly appointed (the 'Greece king' is probably 威 the several sovereigns of the Chou dynasty) to be the lord of the Li is an action, that is, to preserve the territory, shared to it. This is and him (high above any more in wisdom or office) of Li. The mountain Ming is in the present district of P¹ in the department of Szechuan. It is a small mountain, but it is a great mountain of the same name as Mount Li, which was the western Ming. 且 在 邦 城 之 中。— This is mention of, to show that Chwen-yü was so situated as to give Li no occasion for apprehensions. 社稷之臣 a minister of the altar to the spirit of the land and grain. I think quite only the prince had the prerogative of sacrificing. The chief of Chwen-yü having that, how dared an officer of Li to think of attacking him? The Li is used of his relation to the king. Chü Hui makes the phrase = 公家之臣, 'a member of the ducal house, saying that the three families had usurped all the domestic power of Li, leaving only the chiefs of the attached States to appear in the ducal court. I prefer the former interpretation. 何以伐爲? must be understood with reference to the Chi. Wang Yin Chik and Wai as a 語助 where he quotes this text (and chapter of his remarks on the Fushihou) 5. 夫子, our 'master,' is the chief of the Chi family. 6. Chü Shu is by Chü Hui simply called 'a good historian,ographer of ancient times.' Boose traces him

是故遠人不服則修文德以來之既來之則安之卷十二今由與求也相夫子遠人不服而不能來也邦分崩離析而不能守也卷十二而謀動干戈於邦內吾恐季孫之憂不在顓臾而在蕭牆之內也。

孔子曰：天下有道，則
禮樂征伐，自天子出；天
下無道，則禮樂征伐，自
諸侯出；自諸侯出，蓋十
世希不失矣；自大夫出，
五世希不失矣；陪臣執
國命，三世希不失矣。天
下有道，則政不在大夫；
天下無道，則庶人不議。

孔子曰：祿之去公室，五世矣；政逮於大夫，四世矣；故夫三桓之子孫微矣。

孔子曰：益者三友，損者三友。友直、友諒、友多聞，益矣；友便辟、友善柔、友便佞，損矣。

孔子曰：益者三樂，損者三樂。樂節禮樂，樂節禮樂，樂節禮樂，損者三樂。

CHAP. III. Confucius said, 'The revenue of the State has lost the dual House now for five generations. The government has been in the hands of the Great officers for four generations. On this account, the descendants of the three Hwan are much reduced.'

CHAP. IV. Confucius said, 'There are three friendships which are advantageous, and three which are injurious. Friendship with the upright; friendship with the sincere, and friendship with the man of much observation—these are advantageous. Friendship with the man of specious airs, friendship with the insincerely soft; and friendship with the glib-tongued;—these are injurious.'

CHAP. V. Confucius said, 'There are three things men find enjoyment in which are advantageous and three things they find enjoyment in which are injurious. To find enjoyment in the discriminating study of ceremonies and music, to find enjoyment in

[illegible]

Wan (文) Wa (武) Fung (平) and Hwang
(恒) — the 拓隆說 III 221

二友下各友字俱作交字看
是我去友人, 'after 二友 the char-
acter 友 = always verbal and - 交 = always
imprepersonal and - 交 = as well to designate the
action by friendship throughout 2nd is sta-
tion, without the restrictions required in
117 and 3. 27 便 have - 習得
善柔 - 善柔之工 善

5 There are also very heavy overcastures,
and there are some that we have ~~the~~ with
very small ones and in three different

在色及其壯也。血氣方剛，戒之在鬪。及其老也，血氣既衰，戒之在得。
 子曰：君子有三畏，畏天命，畏大人，畏聖人之言。小人不知天命而不畏也，狎大人，侮聖人之言。
 子曰：生而知之者，上也；學而知之者，次也。

are not yet settled, he guards against lust. When he is strong, and the physical powers are full of vigour, he guards against quarrelsome-ness. When he is old, and the animal powers are decayed, he guards against covetousness.

CHAP. VIII. 1. Confucius said, 'There are three things of which the superior man stands in awe. He stands in awe of the ordinances of Heaven. He stands in awe of great men. He stands in awe of the words of sages.'

2. 'The mean man does not know the ordinances of Heaven, and consequently does not stand in awe of them. He is disrespectful to great men. He makes sport of the words of sages.'

CHAP. IX. Confucius said 'Those who are born with the possession of knowledge are the highest class of men. Those who learn, and so, readily, get possession of knowledge, are the next.

and the sinews and bones have not reached their vigour, and indulgence to just will injure the body.' By the superior man's guarding against these three things, I suppose it is meant that he thinks that they are to be guarded against.

3. Confucius of THE SUPREMACY AND THE WEAKNESS OF HUMANITY. 天命 according to CHU HSI, means the moral nature of man, conferred by Heaven. Hsi also the nature of other creatures, is a system under great responsibility to cherish and on finite basis. The old philosophers take the phrase to indicate Heaven's moral administration by rewards and punishment. The great men are men high in position and great in wisdom and virtue, the great ministers, who have been raised up by Heaven for the training and ruling of mankind.

So, the commentators but the 狎 suggests as once a more general and a lower view of the phrase.

4. FURTHER CHANGES OF THE PHRASE TO SHOW THE CHANGES. On the 1st clause, see on VII. 11, where Confucius describes his himself being ranked in the first of the classes here mentioned. The modern commentators say that men are distinguished here by the difference of their 氣質 or 氣稟, on which see Hsiao-chi's Dictionary, Part II, vol. 1, character 質 困 in the dictionary and by commentators, old and new is explained by 不通, and thoroughly understanding. It is not to be joined with 學, as if the meaning were—'they

以求其志行義以達其道
吾聞其語矣未見其人也
三齊景公有馬千駟死之
民無德而稱焉伯夷叔
齊餓于首陽之下民到于
今稱之其斯之謂與
三陳亢問於伯魚曰子亦
有異聞乎對曰未也嘗獨
立鯉趨而過庭曰學詩乎
對曰未也不學詩無以言

鯉退而學詩他日又獨
立。鯉趨而過庭曰學禮
乎對曰未也不學禮無
以立。鯉退而學禮聞斯
二者陳亢退而喜曰問
一得三聞詩聞禮又聞
君子之遠其子也。
邦君之妻君稱之曰
夫人夫人自稱曰小童
邦人稱之曰君夫人稱

3. 'Another day, he was in the same way standing alone, when I passed by below the hall with hasty steps, and said 'to me, "Have you learned the rules of Propriety?' On my replying 'Not yet,' he added, 'If you do not learn the rules of Propriety, your character cannot be established. I then retired, and learned the rules of Propriety.

4. 'I have heard only these two things from him.'

5. Ch'ân K'ang retired, and quite delighted, said 'I asked one thing and I have got three things. I have heard about the Odes, I have heard about the rules of Propriety. I have also heard that the superior man maintains a distant reserve towards his son.'

CHAP. XIV. The wife of the prince of a State is called by him 夫人, She calls herself 小童. The people of the State call

異聞乎. Have you also heard equal. The 夫 in 夫人 is taken as
and heard as: heard (and rational) a. On 詩 - 扶, 'to support, to help, so that that
here, and 禮 next paragraph, see on VII. xvi. designation is equivalent to 'help-must. 童
Before 不學 here and below, we read sup- means either 'a youth or a girl. The wife
ply 曰 3 立. see VIII. vii. 4. The force modestly on 'I herself' 小童 she has a girl.
of the 者 is to make the whole = what I have The old interpreters take 童 as naturally =
heard from him are only these two remarks. 君夫人 as 君之夫人 'our prince's
3. Confidence is, no doubt, intended by 君子 help-must, but the modern commentators take
but it is best to translate it generally 君 adjutively as 主 with reference to the
16. A remark like this wife is a scholar office of the wife is: preside over the internal
This chapter may have been spoken by Con- economy of the palace. On this view 君夫
fucius to rectify some disorder of the times, but there is no indication to that effect. The
different opinions may be thus explained: —
妻 與已齊者 = she who is her husband's equal. After

子之武城聞絃歌之聲。夫子莞爾而笑曰：「割雞焉用牛刀？」子游對曰：「昔者偃也聞諸夫子曰：『君子學道則愛人，小人學道則易使也。』」子曰：「二三子，偃之言是也。前言戲之耳。」公山弗擾以費畔，召子欲往。子路不說，曰：「未

CHAP. IV. 1. The Master having come to Wü-chang, heard there the sound of stringed instruments and singing.

2. Well pleased and smiling he said, 'Why use an ox knife to kill a fowl?'

3. Tszé-yü replied, 'Formerly Master, I heard you say,—“When the man of high station is well instructed he loves men, when the man of low station is well instructed he is easily ruled.”'

4. The Master said, 'My disciples Yün's words are right. What I said was only in sport.'

CHAP. V. 1. Kung-shan Fû-chü when he was holding Pi, and in an attitude of rebellion, invited the Master to visit him, who was rather inclined to go.

2. Tszé-lü was displeased, and said, 'Indeed you cannot go! Why must you think of going to see Kung-shan?'

commentators, to get over this difficulty by saying that they are the 自暴者 and 自棄者, large and small, and not necessary to the death of a fowl. Confucius stands by the high principles of government employed by Tszé-yü.

3. How can small things be of consequence? The shewer is not a pheasant and was not to be employed. 1. Wü-chang was in the district of Pi. Tszé-yü appears as the subordinate of it, in VI. 22. 2. 花 the without string of a musical instrument, used here for stringed instruments generally. In the 備

言 we read, 'The term was named 武 from the poss. a precipitous and fierce side to military operations, but Tszé-yü had been able, by his course, to transform this into a peaceful one, to change their mail and bows into stringed instruments and singing. 3. 莞 what made the Master glad. 4. 莞爾

smilingly. An ox knife, a large and small, and not necessary to the death of a fowl. Confucius stands by the high principles of government employed by Tszé-yü. 5. 君子 and 小人 are here indicative of rank and not of character. 6. 易使 are easily employed. 7. 安分從上 they rest in their lot, and obey their superiors. 8. 二三子, as in VII. 22. 9. 耳 the form of the final 耳, = only.

9. The Master is invited to visit Kung-shan Fû-chü, who is holding Pi, and in an attitude of rebellion, invited the Master to visit him, who was rather inclined to go.

10. Tszé-lü was displeased, and said, 'Indeed you cannot go! Why must you think of going to see Kung-shan?'

之也。已何必公山氏之
之也。子曰：夫召我者，而
豈徒哉？如有用我者，吾
其爲東周乎。
子曰：張問仁於孔子。孔
子曰：能行五者於天下，
爲仁矣。請問之。曰：恭、寬、
信、敏、惠。恭則不侮，寬則
得衆，信則人任焉，敏則
有功，惠則足以使人。

3. The Master said, 'Can it be without some reason that he has invited me? If any one employ me, may I not make an eastern Châm?'

CHAP. VI. Tszo-chung asked Confucius about perfect virtue. Confucius said, 'To be able to practice five things everywhere under heaven constitutes perfect virtue.' He begged to ask what they were, and was told, 'Gravity, generosity of soul, sincerity, earnestness, and kindness. If you are grave, you will not be treated with disrespect. If you are generous, you will win all. If you are sincere, people will repose trust in you. If you are earnest, you will accomplish much. If you are kind, this will enable you to employ the services of others.'

to King Ao two, and the 曰講. It was after the imprisonment by them, in common, of Chi Huan, that Yu-chu went. It is a revelation to Confucius. Others make the invitation subsequent to Bo's discomfiture and flight to Ch'u. See the 歷代統紀表 a. c. 901. We must conclude, with Tze-t'ü, that Confucius ought not to have thought of accepting the invitation of such a man. 4. The first and last 之 are the verb 末-無. 末之也已. 'There is no going there. Indeed there is not.' 何必公山氏之之也. 'Why must there be going to (之 here = 之) that (such is the force of 氏) Kung-shan?' 夫召我者. 者 is to be taken here as referring expressly

to Fo-shi, while the reference before is more general. The 我 in 用我, and 吾 are emphatic. The original seat of the Ch'ü dynasty lay west from Lu, and the revival of the principles and government of Wên and Wü to Lu, as well as Pi, which was but a part of it, might make an eastern Châm, so that Confucius would perform the part of King Wan. After all, the sage did not go to Pi.

5. FIVE THINGS THE PRACTICE OF WHICH CONSTITUTES PERFECT VIRTUE. 於天下, is similar here to simply = 'anywhere.' 信則人任, -- 任, in all time, is explained by Chu Hsi by 倚仗, to rely upon, a meaning of the term not found in the dictionary See XX. 1. 9.

也哉。焉能繫而不食。涅而不緇。吾豈匏瓜也哉。焉能繫而不食。磨而不磷。不曰白乎。往也如之何。子曰然。有是言也。不曰堅乎。佛胖以中牟畔。子之不善者。君子不入也。夫子曰。親於其身。爲路曰。昔者由也。聞諸

CHAP. VII. — Pi Hui inviting him to visit him, the Master was inclined to go.

1. Tze-lo said, 'Master, formerly I have heard you say: "When a man in his own person is guilty of doing evil, a superior man will not associate with him." Pi Hui is in retirement holding a post of Chung-nik, if you go to him what shall be said?'

2. The Master said, 'Yes, I did use those words. But is it not said that, if a thing be really hard, it may be ground with a thing made than? Is it not said, that, if a thing be really white, it may be striped in a dark fluid without being made black?'

3. 'Am I a better gourd?' How can I be brought up out of the way of being eaten?'

1. CONFUCIUS, DESIRING TO GO TO THE AD-
JUNCTS OF AN EXISTING MAN, IN THE LAST OF
HIS CONDUCT BEING ADOPTED BY THE LAY OF THE
CONFUCIUS, AND THE IT A MAN OF THE
WAS SUBSEQUENT TO THAT OF KUNG SHU, AND
AND AFTER CONFUCIUS HAD GIVEN AN OFFICE TO
A 佛, AND PI HUI WAS A MAINTAINANCE OF THE
MAN, FOR THE FIRST OF THE THREE FAMILIES IN THE STATE
OF LU. 2. 親於其身爲不善者 — he who himself
— he who himself, and own person from
what is not good. 3. 不入 — he who is not
Kung An-tzu = 不入其國 does not
enter his state. 4. 不入其黨 — does not enter his party.
These were the names of the names of Chung-
nuk, who belonged to the state of Lu, and
the other to the state of Lu. (晉) — which is
that intended here, and is referred to the
present subject of 湯陰 department of 彰
德 in Ho-nan province. 5. 不曰 is to be

not introduced. — he in the translation
thing's paraphrase is — 人豈不曰 — does
not say. 堅乎元元 — is a thing
hard that is. Yes, you said that you are
in water which you are not in. And
you are. The word is in the same way
system was put out of focus. — he in
his eyes. — is a thing which is a thing
and cannot be eaten. — he who is a
rationally explained. — he who is a
as the name of a man, with the same
And he who is a man of the same
up to the same. — he who is a
perfect knowledge of the same. — he who
with it. You take — 不食 — a thing
gourd can be used up, but he is a man
or not. — he who is a man of the same
and, and you to get food. This means he
one is intended. The expression is in the
same as in the translation. — he who is a
and other things.

子曰：由也，女聞六言
六蔽矣乎？對曰：未也，居。
吾語女：好仁不好學，其
蔽也愚；好智不好學，其
蔽也蕩；好信不好學，其
蔽也賊；好直不好學，其
蔽也絞；好勇不好學，其
蔽也亂；好剛不好學，其
蔽也狂。

CHAP. VIII. 1. The Master said, 'Yü, have you heard the six words to which are attached six becloudings?' Yü replied, 'I have not.'

2. 'Sit down, and I will tell them to you.'

3. 'There is the love of being benevolent without the love of learning — the beclouding here leads to a foolish simplicity. There is the love of knowing without the love of learning — the beclouding here leads to dissipation of mind. There is the love of being sincere without the love of learning — the beclouding here leads to an injurious disregard of consequences. There is the love of straightforwardness without the love of learning — the beclouding here leads to rudeness. There is the love of boldness without the love of learning — the beclouding here leads to intemperance. There is the love of firmness without the love of learning — the beclouding here leads to extravagant conduct.'

4. KNOWLEDGE ACQUIRED BY SELECTING, IS DEVELOPED BY THE OBSERVATION OF VARIOUS PHENOMENA OF THE MIND FROM BEING OBSERVED.

六言是六字。The 六言 are six characters, as the 六言.

Therefore, the benevolent knowledge, sincerity, straightness, wisdom, boldness, and firmness, mentioned below as virtues, but not each when pursued without discretion, tending to becloud the mind. 蔽—遮掩.

居—the primary meaning of it is said to be 小草 'small plants'. 4. 居 'sit down.'

Thus it had been, according to the rules of propriety to give his answer, as the 12 Chü, I sent I in 4. 2. and Confucius told him to re-

sume his seat. 3. I give here the paraphrase of the 日講 on the firm virtue and its beclouding, which may illustrate the manner in which the whole paragraph is developed. In all matters, there is a perfectly right and so tangible principle, which men ought to follow to study it, they have thoroughly examined and apprehended it. Then the radiance of it is not lost, and the virtue may be perfected. For instance, loving a virtuous person. It is certainly a beautiful virtue, but if you only say yourself to love men, and do not care to study to understand the principle of benevolence, then your mind will be beclouded by that loving, and you will be following a man into a way to save him, so that both he and you will perish. Will not this be foolish simplicity?

子曰：小子，何莫學夫詩？詩可以興，可以觀，可以群，可以怨。邇之事父，遠之事君，多識於鳥獸草木之名。

子謂伯魚曰：女爲周南召南矣乎？人而不爲周南召南，其猶正牆面而立也與？

CHAP. IX. 1. The Master said, 'My children, why do you not study the Book of Poetry?'

2. 'The Odes serve to stimulate the mind.
3. 'They may be used for purposes of self-contemplation.
4. 'They teach the art of sociability.
5. 'They show how to regulate feelings of resentment.
6. 'From them you learn the more immediate duty of serving one's father, and the remoter one of serving one's prince.
7. 'From them we become largely acquainted with the names of birds, beasts, and plants.'

CHAP. X. The Master said to Po-yu, 'Do you give yourself to the Chên-nan and the Shào-nan. The man who has not studied the Chên-nan and the Shào-nan, is like one who stands with his face right against a wall. Is he not so?'

1. However early the poetical the Book of Poetry is, it is not the first of the first two books in the Songs of the State, as the first part of the Shên-ching. For the meaning of the name, see the Shên-ching, I, 1 and I, 11. They are supposed to transmit important lessons about personal virtue and family government. 2. 爲 (for) 爲 (by) 學, to learn, to study. It denotes the entire mastery of the studies. 3. 女 (for) 汝 (you) 爲 (for) 云 (is) is imperative, the 正 at the end not being interrogative. 正面牆而立, is for 正面對牆而立. In such a situation, one cannot advance a step, nor see anything. I have added 'Is he not?' to bring out the force of the 與. This chapter in the old editions is incorporated with the preceding one.

子曰禮云禮云玉帛
云乎哉樂云樂云鐘鼓
云乎哉
子曰色厲而內荏譬
諸小人其猶穿窬之盜
也與
子曰鄉原德之賊也
子曰道聽而塗說德
之棄也

也詐而已矣。疾古之愚也直，今之愚之矜也廉，今之狂也蕩，古之狂也肆，今之矜也忿，今之廉也賊，今之蕩也慢，今之肆也淫，今之愚也詐，今之狂也詐，今之廉也詐，今之忿也詐，今之賊也詐，今之慢也詐，今之淫也詐，今之詐也詐。

CHAP. XV. 1. The Master said, 'There are those mean creatures! How impossible it is along with them to serve one's prince!

2. 'While they have not got their aims, their anxiety is how to get them. When they have got them, their anxiety is lest they should lose them.

3. 'When they are anxious lest such things should be lost, there is nothing to which they will not proceed.'

CHAP. XVI. 1. The Master said, 'Anciently, men had three failings, which now perhaps are not to be found

2. 'The high-mindedness of antiquity showed itself in a disregard of small things, the high-mindedness of the present day shows itself in wild license. The stern dignity of antiquity showed itself in grave reserve, the stern dignity of the present day shows itself in quarrelsome perverseness. The simplicity of antiquity showed itself in straightforwardness; the stupidity of the present day shows itself in sheer deceit

15. THE CASE OF RICHES AND OFFENSE, AND HOW, WITH THEM. 2. The 之 here, and a per 3, are all to be understood of justice and conduct.

16. THE DEFECTS OF MEN OF THE PRESENT TIME IN THE VIEW OF CONFUCIUS. (我 bodily sickness, feet and metaph. usually for 'errors,' 'vice.' 成是之亡 亡 'perhaps there is the absence of them. The next paragraph shows that worse things had taken their place. 4. That 肆 is only 'a disregard of smaller matters, or conventionalities, opposite from its opposition to 節, which has a more intense signification than in chap. xiv. 矜,

仁。子曰：巧言令色鮮矣。
子曰：惡紫之奪朱也，
惡鄭聲之亂雅樂也，惡
利口之覆邦家者。
子曰：予欲無言。子貢
曰：子如不言，則小子何
述焉？子曰：天何言哉？四
時行焉，百物生焉，天何
言哉。

CHAR. XVII The Master said, 'Fine words and an insinuating appearance are seldom associated with virtue.'

CHAP. XVIII The Master said, 'I hate the manner in which purple takes away the lustre of vermilion. I hate the way in which the songs of Chang confound the music of the YA. I hate those who with their sharp mouths overthrow kingdoms and families.'

CHAP. XIX 1. The Master said, 'I would prefer not speaking.'

2. Tze-kung said, 'If you, Master, do not speak, what shall we your disciples, have to record?'

3. The Master said, 'Does Heaven speak? The four seasons pursue their courses and all things are continually being produced but does Heaven say anything?'

as to XV 22, also with an interior meaning
廉 'an anglicizer' which - must be un-
purged against without causing pain. It is used
for 'purity,' 'modesty' but the meaning here
appears to be that given in the translation.

17. A repetition of I III.

18. CORRUPTION & IMPURIFICATION AT THE WAY IS
WHICH THE WORKS DISTURB THE WHITE 紫
之奪朱. see I vi 2 朱 is here as a
correct colour though, this is among the five
such colours mentioned in the text (here 紫
I have been translated purple. Black & d
corruption seized, it is said, 'give 紫. 'The
songs of Chang, - see XV 2 'The
po' - see III 24. 國家 is a common

designation for 'a State, the 國 or kingdom
of the prince, embracing the 家, 'families
or clans,' of his great officers. For 國 we have
here 邦

19. THE AVOIDANCE OF CORRUPTION WITH SPOON
AND LAWS, AND THE WAY TO VIRTUE. See I vi
the same. This chapter according to Chia Hsi
and his school. The older commentators say
but it is a caution to men to pay attention to
their conduct rather than to their words. The
interpretation is far fetched but on the other
hand, it is not easy to defend it on forces from the
charge of presumption - comparing himself to
Heaven & 天何言哉 'Does Heaven
speak, - better than what does Heaven say?'

於汝安乎曰安。汝安則爲之。夫君子之居喪，食旨不甘，聞樂不樂，居處不安，故不爲也。今汝安，則爲之。宰我出。子曰：予之不仁也。子生三年，然後免於父母之懷。夫三年之喪，天下之通喪也。予也有三年之愛於其父母乎。

5. The Master said, 'If you can feel at ease, do it. But a superior man, during the whole period of mourning, does not enjoy pleasant food which he may eat, nor derive pleasure from music which he may hear. He also does not feel at ease, if he is comfortably lodged. Therefore he does not do what you propose. But now you feel at ease and may do it.'

6. Tsai Wo then went out, and the Master said, 'This shows Yu's want of virtue. It is not till a child is three years old that it is allowed to leave the arms of its parents. And the three years' mourning is universally observed throughout the empire. Did Yu enjoy the three years' love of his parents?'

headed properly but at months, and at most
of months. 此以人事言之

此以人事言之 - he finds here a reason for his
view in 'the music of mourning. 樂 means

either a piece of music, a spectacle with
which to take a feast, or a piece of

wood with which to get fire by friction, or
'hearing (辨). It has here the latter mean-

ing. (citation with which in the former
mean to be my, and for the purpose the

and also to those to burn, &c. 鑽燧

改火 - 鑽燧以取火 又改乎四

時之木 In hearing with the 燧 to get fire,
we have changed from wood to wood through

the trees appropriate to the four seasons' 4. Ours food and coarse clothing were appropriate though in varying degree, to all the

seasons of the year, &c. 'Tao was strangely in-
sensible to the home put neighbor of the

Master. 稻 is to be understood here as 穀
之美者, the most excellent grain.' The

夫 are demonstrative. 子之不仁
也 responds to 汝, that has gone before, and

finds a sort of upshot. Confucius added, it is
as the remarks in the paragraph that they

ought to be repeated. But, W. added also Tsai-
Wo's own words, at ease, to go and do
as he said he could. He'll the reason which the
Master finds in the state of mind of mourning
for parents must be pronounced painful.

子曰，飽食終日，無所用心，難矣哉！不有博奕者乎？爲之，猶賢乎已。

子路曰，君子尚勇乎？子曰，君子義以爲上，君子有勇而無義，爲亂；小人

有勇而無義，爲盜。人有勇而無義，爲盜。子曰，貢曰，君子亦有惡乎？子曰，有惡，惡稱人之惡者，惡居下流而訕上

CHAP. XXII. The Master said, 'Hard is it to deal with him, who will stuff himself with food the whole day without applying his mind to anything good.' Are there not gamblers and chess-players? To be one of these would still be better than doing nothing at all.

CHAP. XXIII. Tze-lü said, 'Does the superior man esteem valour?' The Master said, 'The superior man holds righteousness to be of highest importance. A man in a superior situation, having valour without righteousness, will be guilty of insubordination; one of the lower people, having valour without righteousness, will commit robbery.'

CHAP. XXIV. Tze-kung said, 'Has the superior man his hatreds also?' The Master said, 'He has his hatreds. He hates those who proclaim the evil of others. He hates the man who,

II. THE HIGHEST CASE OF GENTLENESS AND
難矣哉 - XV. 博 and 弈 are
two things. To the former I am unable to give
a name. But one name account of it quoted in
the 集證 is 弈. 弈 is 'to play at chess,'
of which there are two kinds, - the 圍棋,
played with gōi pieces, and referred to the
ancient Yü as its inventor, and the 棊棋
or ivory chess, played with gō pieces, and
having a great analogy to our European game.
Its invention is attributed to the emperor Wü, of
the later Ch'iao dynasty, in our 6th century. It
was probably borrowed from India. 爲之
之 refers to 博 弈. 賢 for 時 as in
XI. 27.

II. VALUING TO BE VALUED ONLY IS CONTRASTED
WITH RIGHTNESS, AND THE CONTRAST APART
FROM THAT. The three 君子 are to be
understood of the man superior in virtue. The
third brings in the idea of such, with 小人
as its opposite.

III. CHARACTERISTICS DERIVED BY CONFUCIUS AND
TZE-KUNG. Tze-kung is understood to have
intended Confucius himself by the superior
man. 流, here in the sense of 'down.' 下
流, 下位之人, 'man of low station.'
In 君子亦有惡乎 the three of 亦
is to oppose 惡 to 愛, 'hatred,' to 'love.'
A Hsing Ping scholar 子貢 on the nominative
to 曰 - 'he went on to say. I find him,' &c.

者，惡勇而無禮者，惡果敢而窒者。曰：賜也，亦有惡乎？惡微以爲知者，惡不孫以爲勇者，惡訐以爲直者。子曰：唯女子與小人爲難養也，近之則不孫，遠之則怨。子曰：年四十而見惡焉，其終也已。

being in a low station slanders his superiors. He hates those who have valour merely, and are unservant of propriety. He hates those who are forward and determined, and, at the same time of contracted understanding.

2 The Master then required, 'T'ze, have you also your hatreds?' T'ze kung replied, 'I hate those who pry out matters, and ascribe the knowledge to their wisdom. I hate those who are only not modest, and think that they are valorous. I hate those who make known secrets, and think that they are straightforward.'

CHAP. XXV The Master said, 'Of all people, girls and servants are the most difficult to behave to. If you are familiar with them, they lose their humility. If you maintain a reserve towards them, they are discontented.'

CHAP. XXVI The Master said, 'When a man at forty is the object of dislike, he will always continue what he is.'

The modern commentators, however, have not yet fully understood 子, the Master, as nominative to 曰 and supply another 曰 before 惡微.

25. THE DIFFICULTY HOW TO BEHAVE TO WOMEN AND SERVANTS. 女子 does not mean women generally, but girls, i.e. concubines. 小人 in the same way, is here boys & a servant's 養, 'to nourish,' 'to keep,'—to behave to. The force of 唯, 'only,' is as indicated in

the translation. We hardly expect such an utterance though correct in itself from Confucius.

26. THE DIFFICULTY OF BEHAVING TO ADVANCED YEARS. According to Chinese views, at forty a man is at his best in every way. After

惡 we must understand 于君子,—the object of dislike to the superior man. 其終—其終于此, 'he will end in this.'

—Youth is doubtless the season for improvement, but the sentiment of the chapter is less broadly stated.

BOOK XVIII. WEI TSZE.

微子第十八
 微子去之箕子
 爲之奴比干諫而
 死孔子曰殷有三
 仁焉
 柳下惠爲士師
 三黜人曰子未可
 以去乎曰直道而
 事人焉往而不三
 黜枉道而事人何

CHAPTER I. 1. The viscount of Wei withdrew from the court. The viscount of Ch'i became a slave to Ch'iu. Pi kan remonstrated with him and died.

2. Confucius said, 'The Yin dynasty possessed these three men of virtue.'

CHAP. II. Hsi of Lu had being chief criminal judge, was thrice dismissed from his office. Some one said to him, 'Is it not yet time for you Sir, to leave this?' He replied, 'Serving men in an upright way, where shall I go to, and not experience such a thrice-repeated

Heaven or man Ban. 微子第十八
 八 The viscount of Wei. Xu H. The Book, consisting of 17 separate chapters, none of which are available for use in the present history as a precedent for the way in which they discharged their duties to their sovereign or for the punishment from public men. It commemorates the men of the western Yi in the use of a who I find a very different rather than to be a man of degenerate ones. The object of the whole is to illustrate and vindicate the doctrine of Confucius himself.

1. The viscounts of Wei and Ch'i, and Pi kan. These are names of the Yin dynasty. 1. Wei and Ch'i are not names repeated by Ch'iu as they were proper names. But Wei and Ch'i were the names of the states, provided over by chiefs of the Yin, or for all degree of nobility, as a reward for want of a more exact term. They had appeared here with him the lords of the present Shan he, Wei being referred to the district of 潞城, department 潞安, and Ch'i to 榆社 department 遼州. The chief of Wei was an older brother by a concubine of the tyrant Chao

the last sovereign of the Yin dynasty, a c. 1154-1155. The chief of Ch'i, and Pi kan, were both names of the tyrant. The first seeing that remonstrances availed nothing, withdrew from court, or doing to preserve the members of their family amid the ruin which he now was impending. The second was thrown into prison, and to escape death, he went mad. He was used by Ch'iu as a buffoon. Pi kan, protesting in his remonstrances, was put brutally to death. The tyrant having his heart torn out that he might see, he said a sage's heart. The 之 to 去之 is explained by 其位. His place. His reference may also be to 紂, the tyrant himself. On 爲之奴, see 爲之宰 7 vii 5 et al.

2. Hsi of Lu. Hsi of Lu had, removed from his office, still chose to remain. Lu had Hsi, see XV 211. The office of the 士師 is described in the Ch'iu II. XXXIV. (1) He was under the 司寇, or minister of Crime, but with many subordinate magistrates under him. 二 with him, as in 7 vii, XI c.

必去父母之邦。
 齊景公待孔子曰，
 若季氏，則吾不能，以
 季孟之閒待之。曰，吾
 老矣，不能用也。孔子
 行。
 齊人歸女樂。季桓
 子受之，三日不朝。孔
 子行。
 楚狂接輿歌而過。

diamond! If I choose to serve men in a crooked way, what necessity is there for me to leave the country of my parents?

CHAP. III. The duke Chung of Ch'i, with reference to the manner in which he should treat Confucius, said, 'I cannot treat him as I would the chief of the Ch'i family. I will treat him on a manner between that accorded to the chief of the Ch'i and that given to the chief of the Máng family.' He also said 'I am old, I cannot use his doctrines.' Confucius took his departure.

CHAP. IV. The people of Ch'i sent to Lú a present of female musicians, which Ch'i Hwan received, and for three days no court was held. Confucius took his departure.

CHAP. V. 1. The madman of Ch'ü, Chieh yü, passed by Confucius, singing and saying 'O FANG! O FANG! How is your

We may translate 狂 was dismissed from office, or retired from office. 人 - 蔽人

Some remarks as to that in the text are ascribed to Hui's wife. It is observed by the commentator Hsi (許) that there ought to be another paragraph, giving Center no judgment upon Hui's conduct, but it has been lost.

2. How could you say Ch'i? when the duke could not appreciate and exploit him. It was in the year A. C. 351 that Confucius went to Ch'i. The remarks about how he should be treated etc. are to be understood as having taken place in consultation between the duke and his ministers, and being afterwards reported to the sage. The Máng family was in that time of Ch'i much weaker than the Ch'i. The chief of it was only the 下卿, some noble of Lú, while the Ch'i was the highest. Yet for the duke of Ch'i to treat Confucius better than the duke of Lú treated the chief of the Máng family, was not dishonouring the sage. We must suppose that Confucius left Ch'i because of the duke's continuing remarks

3. How could we have an official service in Lú. In the ninth year of the duke Ding, Confucius reached the highest point of his official service. He was in meter of crime, and was according to the general opinion, set aside. The effect of a few in one wonderful renovation of the State, and the neighbouring countries began to fear that under his administration Lú would overtop and subdue them all. To prevent this, the duke of Ch'i sent a groom to Lú, to find horses and to be largely accomplished business. The duke of Lú was not used to receive these by the advice of the Head of the Ch'i family, Ch'ü (鮒), or Ch'i Hwan. The sage was sometimes grieved, and was angry too. Confucius indignant and sorrowful withdrew from office and for a time, from the country too. 歸 as in XVII. 1.

齊人 The people of Ch'i, is to be understood of the duke and his ministers.

4. Confucius and the madman of Ch'ü, who claims his own letters have the words: Chieh yü was the designation of one Lü T'ung (陸通), a native of Ch'ü, who feigned him-

孔子曰鳳兮鳳兮何德之衰往者不可諫來者猶可追已而已而今之從政者殆而孔子下欲與之言趨而辟之不得與之言

長沮桀溺耦而耕孔子過之使子路問津焉長沮曰夫執輿者爲誰子路曰爲孔丘曰是魯孔丘與曰是也曰是知津矣問於桀

virtue degenerated! As to the past, reproof is useless, but the future may still be provided against. Give up your vain pursuit. Give up your vain pursuit. Peril awaits those who now engage in affairs of government.

2. Confucius alighted and wished to converse with him, but Chieh-yü hastened away, so that he could not talk with him.

CHAP. VI. 1. Chang-tzu and Chieh-ü were at work in the field together, when Confucius passed by them, and sent Tze-lü to inquire for the ford.

2. Chang-tzu said, 'Who is he that holds the reins in the carriage there?' Tze-lü told him, 'It is Kung Chiü.' 'Is it not Kung Chiü of Lü?' asked he. 'Yee,' was the reply to which the other rejoined, 'He knows the ford.'

3. Tze-lü then inquired of Chieh-ü, who said to him, 'Who

will read, to escape being importuned to engage in public service. There are several notions of him in the 集證, to wit. It must have been about the year 445 B.C. that the incident in this chapter occurred. By this day, which was commonly known as by plowing his entrance of and view intended Confucius, see IX. 21. The three 而 in the story are simply explanatory, given for the reader to help out the rhythm. 追, 'to overtake, generally with reference to the past, but here it has reference to the future. In the Dictionary, with reference to this passage, it is explained by 及 'to come up to and 救 'to save, to provide against.

R. CHANG-TSU AND THE TWO BROTHERS, (長沮桀溺耦而耕) who were at work in the field together. The names and names of these worthies are not known. It is supposed that they belonged to Ch'u, like the hero of the 21st chapter and that the interview with them occurred about the same time. The descriptions in the text are descriptive of their character, and in the long passage (但者止而不出) and the first passage (溺者沉而不返). What kind of field labour is here denoted by 耕 cannot be determined. 執輿者 'he who holds the carriage, =

溺。桀溺曰。子爲誰。曰。爲仲
由。曰。是魯孔丘之徒與。對
曰。然。曰。滔滔者。天下皆是
也。而誰以易之。且而與其
從辟人之士也。豈若從辟
世之士哉。緩而不輟。子路
行以告。夫子憮然曰。鳥獸
不可與同群。吾非斯人之
徒與。而誰與。天下有道。丘
不與易也。

are you, Sir? He answered, 'I am Chung Yü.' 'Are you not the disciple of K'ung Ch'ü of Lu?' asked the other. 'I am,' replied he, and then Chieh-ai said to him, 'Disaster, like a swelling flood, spreads over the whole empire, and who is he that will change its state for you?' Then follow one who merely withdraws from this one and that one, had you not better follow those who have withdrawn from the world altogether? With this he fell to covering up the earth, and proceeded with his work, without stopping.

4 Take-A went and reported their remarks, when the Master observed with a sigh, 'It is impossible to associate with birds and beasts, and if they were the same with us. If I associate not with these people—with mankind,—with whom shall I associate? If right principles prevailed through the empire, there would be no use for me to change its state.'

執轡存車者 此句在翻譯中

It is supposed that it was the remarkable appearance of Confucius which elicited the inquiry. 執轡存車是 此句在翻譯中 about everywhere, and seeking to be employed, ought to know the first. 滔滔者大

下—the speaker here probably pointed to the swirling waters before them for the first to cross which his travellers were asking. Translating literally we should say—swirling and surging, such is at the empire. 且而—

而—汝 you 辟人辟世, comp. XIV 22.2. 緩 an important for drawing

the end over the road. It may have been a

how, or a rake. 徒 is here, 類 'class.'

吾非斯人之徒與而誰與—

'If I am not to associate with these men, these men I associate with, with whom shall I associate? I cannot associate with birds and beasts.' 丘不與易, 不與

作無用—the word be no use. Literally 'I shall not have for whom to change

to state of the empire. The use of 夫子 in this

in paragraph is remarkable. It must mean the

Master and not the Master. The company

of the chapter can hardly have been a disciple

至。隱者也。使子路反見之。明。目。子路行以告。子曰。黍而食之。見其二子焉。而。立。止。子路宿。殺鷄爲子。植其杖而芸。子路拱不勤。五穀不分。孰爲夫見夫子乎。丈人曰。四體以杖荷蓀。子路問曰。子

CHAP. VII. 1. Tze-ló, following the Master, happened to fall behind, when he met an old man, carrying across his shoulder on a staff a basket for weeds. Tze-ló said to him, 'Have you seen my master, Sir?' The old man replied, 'Your four limbs are unaccustomed to toil—you cannot distinguish the five kinds of grain—who is your master?' With this, he planted his staff in the ground, and proceeded to weed.

2. Tze-ló passed his hands across his breast, and stood before him.

3. The old man kept Tze-ló to pass the night in his house, killed a fowl, prepared millet, and feasted him. He also introduced to him his two sons.

4. Next day, Tze-ló went on his way and reported his adventure. The Master said, 'He is a recluse, and sent Tze-ló back to see him again, but when he got to the place, the old man was gone.'

5. Tze-ló then said to the family, 'Not to take office is not

7. Tze-ló's adventure with an old man. 4. 隱者. This word in the chapter was probably nearly contemporaneous with those which occupy the two pages immediately before. The old man belonged to Bush, which was a part of Ché. 1. 後. 丈人. 顏淵.

後. 丈人 is used for an old man so early as in the *Yi-shing*, hexagram 師, perhaps by taking 丈 as 杖, a staff. The phrase comes to have that significance. 蓀 is simply called by Chu Hsi—竹器 'a bamboo basket.'

The 說文 defines it as in the translation. —芸田器. 四體. the four limbs, i.e. the

arms and legs, the four limbs of the body. 'The five grains are 稻黍稷麥 and 菽, rice, the lot plant, seed in hot wheel, and pulse. But they are so-called and 4 species enumerated. We have now the 5 kinds. The 4th is 豆, the bean, and perhaps other southern ones. A Tze-ló standing with his arms across his breast, indicated his respect, and was upon the old man. 2. 食. eat, the 5th sense, 'entertained, feasted. The 5th sense defines it with this meaning. 以食與人, 'to give food to people. 3. 五穀. to be understood as here speaking the multitude of the Master, and vindicating his seclusion. 長幼之節 refers to the manner in which the old man had introduced his sons to him the evening before, and

無義長幼之節不可廢也。君臣之義如之何其廢之。欲潔其身而亂大倫。君子之仕也。行其義也。道之不行。已知之矣。
 逸民。伯夷。叔齊。虞仲。夷逸。朱張。柳下惠。少連。子曰。不降其志。不辱其身。伯夷。叔齊與。謂柳下惠。少連。降志辱身矣。言

righteous. If the relations between old and young may not be neglected, how is it that he sets aside the duties that should be observed between sovereign and minister? 'Wishing to maintain his personal purity he allows that great relation to come to confusion. A superior man takes office, and performs the righteous duties belonging to it. As to the failure of right principles to make progress, he is aware of that.'

CHAP. VIII. 1. The men who have retired to privacy from the world have been Po-i, Shû-ch'i, Yu-chung, I-yi, Chû-chung, Hûi of Liû-hai, and Shào-hien.

2. The Master said, 'Refusing to surrender their wills, or to submit to any taint in their persons,—such, I think, were Po-i and Shû-ch'i.'

3. 'It may be said of Hûi of Liû-hai, and of Shào-hien that they surrendered their wills, and submitted to taint in their persons,

to all the orderly intercourse between old and young, which he had probably seen in the family. 何其格之 其 refers to the

old man, but there is an implication about the Li down construction, so he does not make it so personal as was he. He is conscious is indicated by 君子 though that phrase may be taken in its general conception. He is aware of that but will not therefore shrink from his righteous service.

6. CONFUCIUS'S REPROACH OF MEN WHO WERE WHO SAW EVIDENCE THE WORLD. His own over-

THE FURTHER 1. 逸民, retired people 民 is used here just as we sometimes use people without reference to the rank of the in

dividual spoken of. The 節自 quoted, open the phrase from the 說統 to the following

effect. 逸 here is not the 逸 of vacation, but is characteristic of men of large souls, who cannot be measured by ordinary rules. They may display their character by retiring from the world. They may display it also in the manner of their discharge of office. The phrase is quoted in this way. I suppose because of its application to Duc of Liû Li, who did not withdraw from the world. Po-i and Shû-ch'i see V. 22th. Yu-chung should probably be Wu (吳) -chung. He was the brother of T'ai-jen, called Chung-yang (仲雍) and is mentioned in the note on VII. 1.

申倫行中慮其
斯而已矣。謂虞
仲夷逸。隱居放
言。身中清。廢中
權。我則異於是。
無可無不可。
大師摯適齊。
亞飯干適楚。
三飯繚適蔡。
四飯缺適秦。
鼓方叔。

入於河。播鼗武入於漢。
少師陽擊磬襄入於海。
周公謂魯公曰：君子
不施其親，不使大臣怨
乎不以故舊無大故，則
不棄也。無求備於一人。
周有八士：伯達、伯适、
仲突、仲忽、叔夜、叔夏、
季隨、季騅。

4. Wû, the master of the hand-drum, withdrew to the Han.

5. Yang, the assistant zhuo master, and Hsiang, master of the musical stone, withdrew to an island in the sea.

CHAP. X. The duke of Ch'au addressed his sons the duke of Lû, saying, 'The virtuous prince does not neglect his relations. He does not cause the great ministers to repine at his not employing them. Without some great cause he does not dismiss from their offices the members of old families. He does not seek in our man talents for every employment.'

CHAP. XI. To Ch'au belonged the eight officers. Po-ta, Po-dû, and leave Lû, or nothing may have been known of him. 3. 'The river' is of course 'the Ye (or river). According to the 四書釋地 article LVII, the expression 人於河, 入於漢 are to be taken as meaning simply, 'first' in the books of the Hsü, Lû, Han. This is correct. In the translation of after Ch'ü shü who gave a high seat at Hsü-fung. The an-wei's recognized their capital in the north and east of the river, hence the country north of it was called 河內, and to the south of it was called 河外. I do not see, however, the applicability of this to the Han, which is a tributary of the Yangtze flowing through Hsü-pai. It was from Hsü-pai that Confucius learned to play on the 琴.

10. Interpretation of 4. He goes to the as a subject government, a general's command, or as others to be dismissed. 周公

11. The facts of the case were to be that the duke of Ch'au was himself appointed to the primacy of Lû, but being detained at court

by his duties in the young king 成 he sent his son 伯禽 here called the duke of Lû. So that state his representative 君子 contains both the ideas both of rank and of person. He is read in the 3rd form, with the same meaning as 施. Ch'ü Hsi, indeed, seems to think that 施 should be in the text, but we have 施 in Ho Yen, who gives K'ang An-hua's interpretation - 施易也. 不以他人之親易己之親. 施 is to change. He does not wish to take the relatives of other and in the room of his own relatives. 以 - have - use 'to use,' 'to employ.' 求備

XIII text

12. The relationship of the eight officers to the duke of Lû is not clearly stated. The eight officers were, indeed, here are said to have been brothers, four pairs of twins by the same mother. This is intimated in their names, the

k'wò, Chung t'ò, Chung h'wà, Shò và Shò h'ài, C'í-t'au and C'ui k'wà.

and thus being 伯 or even the next pair 仲 men who had the right of being ranked of the second, the third 叔 or sister and the last 季 One reading, best right with four lines, their names were changed 立過突 in succession, and as for a ng distinguished 云云 were to be honorary long names.

BOOK XIX. TSZE-CHANG

子張第十九
子張曰士見危致命見得思義祭思敬喪思哀其可已矣
子張曰執德不弘信道不篤焉能爲有焉能爲亡

CHAPTER I. Tze-chang said, The scholar, trained for public duty seeing threatening danger, is prepared to sacrifice for it. When the opportunity of gain is presented to him he thinks of righteousness. In sacrificing his thoughts are reverent. In mourning, his thoughts are about the grief which he should feel. Such a man commands our appreciation indeed!

CHAP. II. Tze-chang said, When a man finds fast virtue, fast without seeking to enlarge it, and believes right principles, but without firm sincerity, what account can be made of his existence or non-existence?

CHAPTER OF THE BOOK. — 子張第十九 about the scholar-officer 見危 the danger is to be understood as to that of his country. It is not to be understood as to the danger to the person. (The next signification is in the following) 致命 he is gladly sacrificed himself 致其身 is to be explained by 止, as is 而已. The imperative 已矣 has occurred before, and 也已 is to be explained by 止. It greatly intensifies the preceding 已.

1. Tze-chang's opinion of the chief virtue of the virtuous man. 士 one who is a scholar-officer. 子張第十九 about the scholar-officer 見危 the danger is to be understood as to that of his country. It is not to be understood as to the danger to the person. (The next signification is in the following) 致命 he is gladly sacrificed himself 致其身 is to be explained by 止, as is 而已. The imperative 已矣 has occurred before, and 也已 is to be explained by 止. It greatly intensifies the preceding 已.

子夏之門人問交於子張。子張曰：「子夏云何？」對曰：「子夏曰：『可者與之，其不可者拒之。』」子張曰：「異乎吾所聞。君子尊賢而容衆，嘉善而矜不能，我之大賢與，於人何所不容？我之不賢與，人將拒我，如之何其拒人也？」

CHAP. III. The disciple of Tze-hsi asked Tze-chang about the principles that should characterize mutual intercourse. Tze-chang asked, 'What does Tze-hsi say on the subject?' They replied 'Tze-hsi says—' Associate with those who can advantage you. Put away from you those who cannot do so.' Tze-chang observed, 'This is different from what I have learned. The superior man honours the talented and virtuous, and treats with all. He prizes the good, and pities the incompetent. Am I possessed of great talents and virtue?—who is there among men whom I will not bear with? Am I devoid of talents and virtue?—men will put me away from them. What have we to do with the putting away of others?'

CHAP. IV. Tze-hsi said, 'Even in inferior studies and employments there is something worth being looked at; but if it be

enlarged by it, although he may believe good within you, he cannot be a superior and generous man. It is better to take the good as partial data, and not dependent on each other. With 執德不弘 we may compare 弘 extensively.

which suggests the taking 弘 actively. The two last clauses are perplexing. Chü Hsi, after a long argument, makes them agree, but it is of no consequence in the world (猶言不足輕重).

2. THE DIFFERENT OPINIONS OF TZE-HSI AND TZE-CHANG ON THE PRINCIPLES WHICH SHOULD GOVERN OUR INTERCOURSE WITH OTHERS. On the disciple of Tze-hsi, see the 集證 for it is strange to me that they should begin their answer to Tze-chang with the designation 子夏 instead of saying 夫子. Our

Master' 交焉 9 xvi. In 可者不可者 the 可 is taken differently by the old interpreters and the new. Hoing Fug observes: 'If the man be worthy for you to have a converse with, then have it; but if he be not worthy &c. On the other hand, we find: 'If the man will advantage you, be to a person (是可者); then maintain intercourse with him.' &c. This seems to be merely repeating the Confucian rule I will 9. Chü Hsi, however, approves of Tze-chang's version of it, while he thinks also that Tze-chang's own view is defective. Pao Hsiao says, 'Our intercourse with friends should be according to Tze-hsi's rule, general intercourse according to Tze-chang's.'

3. TZE-HSI'S CRITICISM OF THE UTILITY OF SMALL BUSINESS TO GREATNESS. Husbandry, divining, and the healing art are

可觀者焉，致遠恐泥，是以君子不爲也。

子夏曰：日知其所亡，月無忘其所能，可謂好學也已矣。

子夏曰：博學而篤志，切問而近思，仁在其中矣。
子夏曰：百工居肆以成其事，君子學以致其道。

attempted to carry them out to what is remote, there is a danger of their proving inapplicable. Therefore, the superior man does not practise them.

CHAP. V. Tze-hsi said, 'He, who from day to day recognises what he has not yet, and from month to month does not forget what he has attained to, may be said indeed to love to learn.'

CHAP. VI. Tze-hsi & said, 'There are learning extensively and having a firm and sincere aim, inquiring with earnestness, and reflecting with self application:—virtue is in such a course.'

CHAP. VII. Tze-hsi said, 'Mechanics have their shops to dwell in in order to accomplish their works. The superior man learns, in order to reach to the utmost of his principles.'

all mentioned by Chü Hsi as instances of the 'purpose' 志 as if it were 識 'to remember' 小道 small ways, have intended having their own truth in them, but not available for higher purposes, or what is beyond them: 致 is imperative and emphatic, = 推極 'push them to an extreme. What is intended by 遠 is the far-reaching object of the character, to cultivate himself and regulate others. 泥 in the 9th term, explained in the dictionary by 滯, 'water impaled'—Hu Yen makes the 小道 to be 異端 strange principles.

6. THE UNDERTAKING OF A SMALL SHOP TO LEARN THE ART OF TZE-HSI.

7. HOW LEARNING SHOULD BE PRACTISED TO REACH TO VIRTUE.—BY TZE-HSI. K'ang An-tzu at

On 切問而近思 the 備有 says—
所問皆切己之事 所思皆身心之要, 'what are inquired about are things essential to one's self, what are thought about are the important personal duties. Probably it is so, but a' has chosen to put in a translation. On 近思 compare VI. 311f.
仁在其中 compare VII. 29, 311f.

8. LEARNING OF THE ARTIST'S WORKSHOP.—BY TZE-HSI. 肆 is here 'a place for the display and sale of goods. A certain quarter was assigned exclusively to Chinese towns and villages for mechanics, and all of our art were registered

小德出入可也。
 子曰：游曰：子夏之門人
 小子，當洒掃應對進退，
 則可矣。抑末也，本之則
 無如之何。子夏聞之曰：
 噫！言游過矣。君子之道，
 孰先傳焉？孰後倦焉？譬
 諸草木，區以別矣。君子
 之道，焉可訐也？有始有
 卒者，其惟聖人乎。

CHAP. XII. 1. Tze-hsi said, 'The disciples and followers of Tze-hsi, in sprinkling and sweeping the ground, in answering and replying, in advancing and receding, are sufficiently accomplished. But these are only the branches of learning, and they are left ignorant of what is essential—How can they be acknowledged as sufficiently taught?'

2. Tze-hsi heard of the remark and said, 'Alas! Yen Yü is wrong. According to the way of the superior man in teaching, what departments are there which he considers of prime importance, and delivers? what are there which he considers of secondary importance, and allows himself to be idle about? But as in the case of plants, which are assorted according to their classes, so he deals with his disciples. How can the way of a superior man be such as to make fools of any of them? Is it not the sage alone, who can unite in one the beginning and the consummation of learning?'

解 闕 'a piece of wood, in a doorway merely what was external 洒 read shi and abstracting degree and gives them an abstract generally 'a railing, whatever lies in and outside. 應 is the 4th tone, 'to answer'

11. Tze-hsi's remark is somewhat quarrelsome. 對 to answer a question. 抑— but, as in VII. 11. 本之 is expanded by the paraphrase—若本之所在 'as to that in which the root or what is essentially is. There is no doubt, the meaning, but the phrase itself is abrupt and original. 如之何—如之何其可哉, is opposed to a to the 則可矣 above. 2. The general scope of Tze-hsi's reply is exhibition, plain, but the id. superfluous and added for in explaining the several sentences. After dwelling

11. Tze-hsi's remark is somewhat quarrelsome. 小 子 is to be taken in apposition with 門人 being merely as we have found it previously an adjectival notion of speaking of the disciples. The sprinkling, etc., are the things which boys were supposed necessary to be taught the rudiments of learning from which they advanced to all that is contained in the 大學. But as Tze-hsi's pupils were not boys, but men, we should understand I suppose these specifications as but a contemptuous reference to his instructions, as embracing

子夏曰，仕而優則學，學而優則仕。
 子游曰，喪致乎哀而止。
 子游曰，吾友張也，爲難能也，然而未仁。
 曾子曰，堂堂乎張也，難與並爲仁矣。
 曾子曰，吾聞諸夫子，人未有自致者也，必也親喪乎。

CHAP. XIII. Tszu-hsi said, 'The officer having discharged all his duties, should devote his leisure to learning. The student, having completed his learning, should apply himself to be an officer.'

CHAP. XIV. Tszu-hsi said, 'Mourning, having been carried to the utmost degree of grief, should stop with that.'

CHAP. XV. Tszu-hsi said, 'My friend Chang can do things which are hard to be done, but yet he is not perfectly virtuous.'

CHAP. XVI. The philosopher Tsang said, 'How imposing is the manner of Chang! It is difficult abiding with him to practise virtue.'

CHAP. XVII. The philosopher Tsang said, 'I feared this from our Master — Men may not have shown what is in them to the full extent, and yet they will be found to do so, on occasion of mourning for their parents.'

longer it, I have agreed generally with the new edition, and followed Ch'ü Hsi in the translation.

優 is explained in the dictionary by 餘力.

13 THE ADVICE AND THE STUDENT SHOULD ATTEND EACH TO HIS DUTY, AND TO THE OTHER IN THE TRANSFER OF THE DUTY. 優, 有餘力 (in L. v). The way of reading is in the original, in order to bring out the meaning.

14 THE TRANSLATION OF THE FIRST MAY BE IMPROVED WITH 堂 Tszu-yü. The sentiment here is perhaps the same as that of Confucius in 112 iv, but the words are different and explain his meaning. 堂 (in L. v) is the same as 堂 in the 孝經 make the meaning

to be that the mourner may not endanger his health or life by excess of grief and abstinence.

15 Tszu-hsi's opinion of Tszu-chang, as being the most virtuous in the world.

16 THE PHILOSOPHER TSANG'S OPINION OF Tszu-chang, as the most virtuous in the world. 堂堂 is explained in the dictionary by 堂堂也, 正也. 'substantial, correct.' It is to be understood of Chang's manner and appearance, as being himself alone from other men in his great and virtuous nature.

17 FOLLOWING THE LINE OF Tszu-yü'S OPINION, OUT ONE REAL NATURE OF MAN. BY Tszu-hsi. 自 is said to indicate the kind both of 自己, 'one's self,' and 自然, 'naturally.' 自然 is put forth upon self to the utmost, as we

因曾子曰：吾聞諸夫子，
 孟莊子之孝也，其他可
 能也，其不改父之臣與
 父之政，是難能也。
 孟氏使陽膚爲士師，
 問於曾子。曾子曰：上失
 其道，民散久矣，如得其
 情，則哀矜而勿喜。
 子貢曰：紂之不善，不
 如是之甚也，是以君子

CHAP. XVIII. The philosopher Tsang said: I have heard this from our Master. 'The head of the Ming Chwang, in other matters, was wiser than other men, and I take it, but, as seen in his not changing the customs of his father, nor his father's mode of government, it is difficult to be surpassed to.'

CHAP. XIX. The chief of the Ming family having appointed Yang Fu to be his official judge, the latter consulted the philosopher Tsang. Tsang said: 'The rulers have failed in their duties, and the people consequently have been disgraced, for a long time. When you have found out the truth of any accusation, be grieved for and pity them, and do not feel joy at your own ability.'

CHAP. XX. Tze-k'ing said: 'Chau's wisdom was not so great as that name implies. Therefore, the superior man likes to dwell

should say—'to me out fairly, I wish to do during the three years of mourning, and that proper nature and harmony. The condition was one which might be called a state of 必也親喪乎 compare 22. 吾聞諸夫子—諸 are like the 之, as that 諸 and 夫子 are like the definition both presented by 聞

18. The first story on Mencius relates of Tsang Shun (Chwang was the honorific epithet of 孟速), the head of the Ming family, not long after the Confucius. His father, named Tsang Hui, had been a man of great merit, but was too wise to be so, but his virtue was not so great as what the text mentions.

19. Yang Fu was the surname of Ma Yang. His thought was more full than the philosopher's, and defects in his government, and Chwang made no change in the case of the other,

was one which might be called a state of 必也親喪乎 compare 22. 吾聞諸夫子—諸 are like the 之, as that 諸 and 夫子 are like the definition both presented by 聞

20. The philosopher Tsang said: 'The rulers have failed in their duties, and the people consequently have been disgraced, for a long time. When you have found out the truth of any accusation, be grieved for and pity them, and do not feel joy at your own ability.'

21. Yang Fu was the surname of Ma Yang. His thought was more full than the philosopher's, and defects in his government, and Chwang made no change in the case of the other,

22. The philosopher Tsang said: 'The rulers have failed in their duties, and the people consequently have been disgraced, for a long time. When you have found out the truth of any accusation, be grieved for and pity them, and do not feel joy at your own ability.'

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24. The philosopher Tsang said: 'The rulers have failed in their duties, and the people consequently have been disgraced, for a long time. When you have found out the truth of any accusation, be grieved for and pity them, and do not feel joy at your own ability.'

25. The philosopher Tsang said: 'The rulers have failed in their duties, and the people consequently have been disgraced, for a long time. When you have found out the truth of any accusation, be grieved for and pity them, and do not feel joy at your own ability.'

惡居下流，天下之惡皆歸焉。
 子貢曰：君子之過也，如日月之食焉，過也，人皆見之，更也，人皆仰之。
 衛公孫朝問於子貢曰：仲尼焉學？子貢曰：文武之道，未墜於地，在人，賢者識其大者，不賢者識其小者，莫不有文武之道焉。夫子焉不學，而亦何常師之有？

in a low-lying situation, where all the evil of the world will flow in upon him.'

CHAP. XXI. Tze-kung said 'The faults of the superior man are like the eclipses of the sun and moon. He has his faults and all men see them; he changes again and all men look up to him.'

CHAP. XXII. 1. Kung-son Ch'ao of Wei asked Tze-kung, saying, 'From whom did I'ung-ki get his learning?'

2. Tze-kung replied, 'The doctrines of Wan and Wu have not yet fallen to the ground. They are to be found among men. Men of talents and virtue remember the greater principles of them and others, not possessing such talents and virtue remember the smaller. Thus all possess the doctrines of Wan and Wu. Where could our Master go that he should not have an opportunity of learning them? And yet what necessity was there for his having a regular master?'

義, 'cruel and unmerciful' injurious to righteousness. If the 是 does not in this way refer to the name, the remark would seem to have occurred in a conversation about the wisdom of Ch'ao. 下流 is a low-lying situation, to which the streams of water flow down, representing here a bad reputation, which gets the credit of every vice.

31 THE SUPERIOR MAN DOES NOT CHASE THE SMALLER FAULTS OF OTHERS. BY THE NAME. 32. 仲尼 is the name of the scholar, as expanded in the 日講. The sun and the moon being brother, a companion's son, who was called 伯

here spoken of together, the 食 must be confined to eclipses, but the term is also applied to the ordinary wearing of mourning.

32. CONFUCIUS'S KNOWLEDGE OF THE REVOLUTIONS AND THE PRINCIPLES OF THE SUN, MOON, OR WIND AND WATER. BY THE NAME. 33. Of the questioner here we have no other record. His surname indicates that he was a descendant of some of the dukes of Wei. Others may call Confucius by his designation of 仲尼 or 尼叻.

(There was an elder brother, a companion's son, who was called 伯

叔孫武叔語大夫於朝
曰子貢賢於仲尼子服景
伯以告子貢子貢曰譬之
宮牆賜之牆也及肩窺見
室家之好夫子之牆數仞
不得其門而人不見宗廟
之美百官之富得其門者
或寡矣夫子之云不亦宜
乎。

CHAP. XXIII. 1. Shih-shan Wen-shan observed to the great officers in the court saying, 'Tzu-shang is superior to Chung-ni.'

2. Tzu-shan Ching-po reported the conversation to Tzu-shung who said, 'Let me use the comparison of a master and its encompassing wall. My wall only reaches to the shoulders. One may peer over it, and see whatever is visible in the apartment.'

3. 'The wall of my master is several fathoms high. If one do not find the door and enter by it, he cannot see the ancestral temple with its beauties, nor all the others and their rich array.'

4. But I may assume that they are few who find the door. Was not the observation of the master only what might have been expected?

尼) 仲尼焉學 How did Chung-ni learn? but the 'how' = 'from whom? The question, however, implies a - 夫子焉不學 expounded as in the translation, 'not learning from what quarter?' rather than 'from what person?' as the proper reader of the last clause is taken by modern editors as an something contrary to common knowledge, and in two lines a - 吾所求也 said to state that the sage found teachers everywhere.

11. This is the earliest notice of the expression in Chinese, and, by the comparison of a house and wall, as the most obvious figure could not demonstrate the Master's 1. 武 was the honorary epithet of Ch'iu Ch'iu (州仇), one of the chiefs of the Shih-shan family. From a mention of him in the 家語, 顏回篇 we may conclude that he was given to envy and detraction. 賢 — good here as in 21. 2. 子貢之宮牆 宮 is to be taken generally for learning and not as a part of an expression for the wall, and a fence, which is represented by the Master's many observations made the wall to the one who is in the neighborhood, and 宮牆 — 宮之牆 It is better with the 合義, to take both the house and the wall as a part of the exterior and 宮牆 — 宮與牆 The wall is not a part of the house, but one concerning it. 3. 仞 means 7 cubits. I have translated it — fathoms. 4. The 夫子 here refers to Wen-shan.

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國叔孫武叔毀仲尼。子貢曰，
 無以爲也。仲尼不可毀也。他
 人之賢者，丘陵也，猶可踰也。
 仲尼，日月也，無得而踰焉。人
 雖欲自絕，其何傷於日月乎？
 多見其不知量也。
 陳子禽謂子貢曰，子爲恭
 也，仲尼豈賢於子乎？子貢曰，
 君子一言以爲知，一言以爲
 不知，言不可不慎也。夫子之

CHAP. XXIV. Shû-shû Wû-shû having spoken revilingly of Chung-ni, Tze-kung said 'It is of no use doing so. Chung-ni cannot be reviled. The talents and virtue of other men are hillocks and mounds, which may be stepped over. Chung-ni is the sun or moon, which it is not possible to step over. Although a man may wish to eat himself off from the sage what harm can he do to the sun or moon? He only shows that he does not know his own capacity.'

CHAP. XXV. 1 C'ûn Tze-chin, addressing Tze-kung, said, 'You are too modest. How can Chung-ni be said to be superior to you?'

2 Tze-kung said to him, 'For one word a man is often deemed to be wise, and for one word he is often deemed to be foolish. We ought to be careful indeed in what we say.'

3 'Our Master cannot be attained to, just in the same way as the heavens cannot be gone up to by the steps of a stair.'

24. CONFUCIUS IS LIKE THE SUN OR MOON, HIGH ABOVE THE REACH OF REPRESENTATION. — 25. THEREFORE 無以爲 is explained by Ch'ü Hsi (and the place of Hsiang Ping is the same); 無用爲此 'it is of no use to do this'; 他人之賢者 — 他人 is to be understood, according to the 備旨, as contrasting all other sages. 自絕 — I have supplied 'from the sage' after some modern paraphrases.

Hsiang Ping, however, supplies 'from the sun and moon.' The meaning comes to the same. Ch'ü Hsi says that 多 here is the same with 顯, only; and Hsiang Ping takes it so — 顯. This meaning of the character is not given in the dictionary, but it is necessary here; — see supplement to Hsiang Ping's 疏 in 25.

25. CONFUCIUS CAN SO WORK ON MEN AS TO MAKE THEM SAYING AND BE CALLED BY THINGS. We find it difficult to conceive of the sage's disciples speaking to one another, as Tze-chin does

不可及也。猶天之不可階而升也。夫子之得邦家者，所謂立之斯立，道之斯行，綏之斯來，動之斯和，其生也榮，其死也哀，如之何其可及也。

4. 'Were our Master in the position of the ruler of a State or the chief of a family, we should find verified the description which has been given of a superior ruler—he would plant the people, and forthwith they would be established, he would lead them on, and forthwith they would follow him, he would make them happy, and forthwith multitudes would resort to his dominions, he would stimulate them, and forthwith they would be harmonious. While he lived, he would be glorious. When he died, he would be bitterly lamented. How is it possible for him to be attained to!'

here to Tsang-kung, and Hsiao Sheng says that this was not an ideal picture of a ruler. He called the same surname and language. But this is not a realistic expression as we find the same pattern, in I & talking about the character of these Master.

子為恭。'you are doing the master.' 君子 has been its lightest meaning. The 爾行 as in II-學者, 'a student, but 'a man, as in

the translation is quite as much as it deserves. compare the use in I. viii, et al. 夫子之得邦家者 must be understood hyperbolical, because he never was in the position here assigned to him. 斯 as in I. x. i.

道 is for 導 as in I. v. 來, as in XVI. i. 動之 as in IV. xxviii. 之, then, the people being always understood.

BOOK XX. YAO YÜEH.

無以萬方萬方有罪，
簡在帝心，朕躬有罪，
罪不敢赦，帝臣不蔽，
昭告于皇皇后帝，有
小子履，敢用玄牡，敢
終。舜亦以命禹曰：予
中，四海困窮，天祿永
曆數在爾躬，允執其
中。堯曰：咨爾舜，天之
堯曰第二十

CHAPTER I. 1. Yao said, 'Oh! you, Shun, the Heaven-determined order of succession now rests in your person. Sincerely hold fast the due Mean. If there shall be distress and want within the four seas, the Heavenly revenue will come to a perpetual end.'

2. Shun also used the same language in giving charge to Yu.

3. Tang said, 'I, the child Li, presume to use a dark coloured victim, and presume to announce to Thee, O most great and sovereign God, that the sinners I dare not pardon, and thy ministers, O God, I do not keep in obscurity. The examination of them is by thy mind, O God. If, in my person, I commit offences, they are not to be attributed to you, the people of the myriad regions. If you in the myriad regions commit offences, these offences must rest on my person.'

READING OF THE BOOK. 堯曰第二十

十. Yao said, Ho, oh. Hoing Ping says

—This Book contains the words of the two emperors, the three kings, and of Confucius, throwing light on the excellence of the system of heaven, and the transmission of power of government. It is divided into 24 parts (those of kings, words of being the king, and of justice). On this account, bringing the word of a king, other Books, without any particular relation to the one, immediately preceding.

1. From 1122 B.C. to 221 B.C. Yao, Yu, Tang, and Wen. The first five paragraphs here are mostly from the 1st part of the 11th Book. But there are many variations of language. The compiler may have thought it worth while, if he gave the original and the original in his quotations, without seeking to observe a

verbal similarity or possibly the 11th Book as it was in the days that have contained the passages he has given them, and the variations he has given them. 1. a. of the 11th Book by the 11th Book of the 11th dynasty and their history and culture in a number of states. 2. We do not find this address of Yao to Shun in the 11th Book of the 11th Book, but the address may be gathered from the 11th Book. 3. 12, 13, where we have the charge of Shun to Yu. Yao's reign commenced in 2337, and after reigning 33 years, he resigned the administration to Shun. He died in 2257, and two years after, Shun occupied the throne, in obedience to the will of the people. 天之曆

數. Literally 'the represented and accumulated number of heaven, i.e. the divisions of the

罪在朕躬。周有大賚，善
人是富。雖有周親，不如
仁人。百姓有過，在予一
人。講權量，審法度，修廢
官，四方之政行焉。興滅
國，絕世，舉逸民，天下
之民歸心焉。所重，民食，
喪祭。寬則得眾，信則民
任，恭則有功。公則說，

4. Cháu of red great gifts, and the good were enriched.

5. All such as I am his near relatives, they are not equal to my virtuous men. The people are throwing blame upon me, the One man.

6. He carefully attended to the weights and measures, examined the body of the laws, restored the disbanded officers, and the good government of the kingdom took its course.

7. He revived States that had been extinguished, restored families whose line of succession had been broken, and called to office those who had retired into obscurity, so that throughout the kingdom the hearts of the people turned towards him.

8. What he attached chief importance to, were the food of the people, the duties of mourning and sacrifices.

9. By his generosity, he won all. By his sincerity, he made the people repose trust in him. By his earnest activity, his achievements were great. By his justice, all were delighted.

year, sixteen months and days all descended into a solar and lunar eclipse, and the water between and regions. Here again, and another, in the year 1000, the emperor expressed the mourning which appears in the text. I may observe here that the Han dynasty is the first in the text, interpreted as explained in these passages of the Han and I have followed in leaving the over these as master cases of his views to be considered in the translation on the Shu-ching. Before 日 free we must understand 日, the designation of the founder of the Han dynasty. The inscription here may in substance be collected from the Shu-ching. It is in 4 B.C. Down to 簡在帝心 is a prayer addressed

to God by Tang, on his undertaking the restoration of the Han dynasty, which he returned to his nation and people, after the completion of his work. Tang's name was 漢. We do not find in the Shu-ching the name of this daughter of the Han 皇帝后帝. For the grounds on which I translate 帝 by God, see my note on the Shu-ching of the Han. The character 后, which generally stands for Empress, was accurately used for sovereign, and applied to the king. Here it is an adjective, or in apposition with 帝. The name is Chieh (桀), the tyrant, and last

子張問於孔子曰，何如斯可以從政矣。子曰，尊五美，屏四惡，斯可以從政矣。子張曰，何謂五美？子曰，君惠而不費，勞而不怨，欲而不貪，泰而不驕，威而不猛。子張曰，何謂惠而不費？子曰，因民之所利而利之。

CHAP. II. Tze-chang asked Confucius, saying, 'In what way should a person in authority act in order that he may conduct government properly?' The Master replied, 'Let him honour the five excellent and banish away the four bad things, - then may he conduct government properly.' Tze-chang said, 'What are meant by the five excellent things?' The Master said, 'When the person in authority is beneficent without great expenditure, when he lays tasks on the people without their repining, when he pursues what he desires without being covetous, when he maintains a dignified ease without being proud, when he is intrepid without being fierce.'

2. Tze-chang said, 'What is meant by being beneficent without great expenditure?' The Master replied, 'When the person in authority makes more beneficence to the people the things from which

universities of the Hsia dynasty. The ministers of and the lords and virtuous men who Tang had a great success and to show the 簡在帝心 Tang indicates that in his punishing or rewarding society was not in harmony with the mind of the ruler. 解以萬方-萬方小民何預焉 as to the translation. In the commentary it is said that 以 and 與 are interchanged. This is a mistake. In the commentary, it is said, we find King Wen saying 大賚於四海而萬姓悅服. I distributed great rewards through the four regions, and all the people were pleased and obedient. 周禮 卷之五 ching, Pt. V, vol. II, 6. The subject is 雖有周親-受紂之害 agent of the Yin dynasty 周- in the sense of 至 過 is used in the sense of 咎 to blame. The people feared fault with him, because he not

not seem to save them from their suffering. A king, by their oppression. The name and paragraph are the same. The subject is 簡. We cannot accept the 4th line, because it is the present 4th line up. 任 paragraph 6 is much the same. See XVII of which chapter, general 7. paragraph 6 is the paragraph.

1. How can a person in authority act in order that he may conduct government properly? Tze-chang said, 'Let him honour the five excellent and banish away the four bad things, - then may he conduct government properly.' Tze-chang said, 'What are meant by the five excellent things?' The Master said, 'When the person in authority is beneficent without great expenditure, when he lays tasks on the people without their repining, when he pursues what he desires without being covetous, when he maintains a dignified ease without being proud, when he is intrepid without being fierce.'

斯不亦惠而不費乎，擇可
勞而勞之，又誰怨？欲仁而
得仁，又焉貪？君子無眾寡，
無小大，無敢慢，斯不亦泰
而不驕乎？君子正其衣冠，
尊其瞻視，儼然人望而畏
之，斯不亦威而不猛乎？子
張曰：何謂四惡？子曰：不教
而殺，謂之虐；不戒視成，謂
之暴；慢令致期，謂之賊；猶

they naturally derive benefit;—is not this being beneficent without great expenditure? When he enforces the labours which are proper, and makes them labour on them, who will repine? When his desires are set on benevolent government, and he secures it, who will accuse him of covetousness? Whether he has to do with many people or few, or with things great or small, he does not dare to indicate any disrespect, —is not this to maintain a dignified ease without any pride? He adjusts his clothes and cap and throws a dignity into his looks, so that, thus dignified, he is looked at with awe,—is not this to be majestic without being fierce?

3. Tze-chang then asked, 'What are meant by the four bad things?' The Master said, 'To put the people to death without having instructed them,—this is called cruelty. To require from them suddenly, the full tale of work, without having given them warning,—this is called oppression. To issue orders as if without urgency, at first, and, when the time comes, to insist on them with severity,—this is called injury. And, generally, in the giving pay

summing of the phrase. Confucius describing
pe people to be observed by an authority
and which will lead to the highest their nobles
embodiment. The 日滿 favours this view.
See the paraphrase in loc. I have therefore
translated 君子 by—'a person in authority'
勞而不怨.—IV xviii, though the ap-
plication of the terms there is different. 泰
而不驕.—XIII xvi. 威而不

猛 — VII xxi. 困民云云
is explained by the promotion of agriculture.
擇可勞云云 is explained by the em-
ployment of the people in advantageous public
works. 欲仁云云 is explained — 'De-
sire for what is not proper is covetousness, but
if, while the wish to have the kingdom over-
shadowed by his benevolence has not reached
to universal advantage, it is better done not
renew them, with a brief time out of people's
evil, he administers a government impeded

之與人出納之客也。謂之有司。子曰：「不知命，無以君子也。不知禮，無以立也。不知言，無以知人也。」

or rewards to men, to do it in a stingy way, — this is called acting the part of a mere official.

CHAP. III. 1. The Master said, 'Without recognising the ordinances of Heaven, it is impossible to be a superior man.'

2. 'Without an acquaintance with the rules of Propriety, it is impossible for the character to be established.'

3. 'Without knowing the force of words, it is impossible to know men.'

of them *or* *is*. What he desires is benevolence, and what he gets is the name — how can he be regarded as *correct*?' 3. 脫 is explained here

by 責 to reprove him. We may get that meaning out of the character which — in an *excess* — to look for. A good man, then, to be supplied, here and in the sentences below, to bring out the meaning as in the translation.

猶之 is explained by 均之, and seems to me to be nearly our 'on the whole.'

出納 — 'giving out, &c. from this, and, 'giving up, &c. to that.' The whole is understood to be the rewarding men for their services, and doing it in an unworthy and stingy manner.

2. THE ORDINANCES OF HEAVEN, THE WILL OF FORTUNE, AND THE FORCE OF WORDS, ALL BEING NEAR TO US KNOW. 1. 知 here is not only

'knowing,' but 'believing and resting in.' 命 is the will of Heaven regarding right and wrong, of which man has the standard in his own moral nature. If this be not recognised, a man is the slave of passion, or the sport of feeling. — Compare VIII. vii & 3. 知 here supposes much thought and examination of principles. Words are the voice of the heart. To know a man, we must attend well to what he says and how he thinks.

THE GREAT LEARNING.

大學

子程子曰大學
孔氏之遺書而
初學入德之門
也於今可見古
人爲學次第者
獨賴此篇之存
而論孟次之學
者必由是而學
焉則庶乎其不

My master the philosopher Ch'ing says - 'The first learning is a kind of instruction by the Confucian School and forms the path by which first comes a man into virtue. Then we can now govern the order in which the students proceed their learning is wisely owing to the preservation of this work the classics and literature coming after it. I am sure and guarantee their course with ease and that it may be hoped they will be kept from error.'

[illegible][illegible]

至道矣。大學 teaches the highest prin-
ciple. (This has a institution in this country,
大學者大人之學也。大學
means the learning of Adults. One of the

comprehends who fit in him says 大星
大人與小子對大 = adult & child
I am a person fit in him. The grounds of
fit in him is my ability to fit in to his
very great to fit in to him, where he
fit in to him. That we have here the
grounds of fit in the released grounds of fit
in to him. I have continued to fit in to
him. The fit in to him, which is a literal
fit in to him of the character, whether read as
大星 or 大星

[illegible]

大 道 明 親 止 善 而 定 后
差 學 在 民 於 知 后 能
之 明 在 至 有 而 靜 矣。

THE TEXT OF CONFUCIUS.

1. What the Great Learning teaches, is—(1) to illustrate illustrious virtue, to renovate the people, and to rest in the highest excellence.
2. The point where to rest being known, the object of pursuit is then determined—and, that being determined, a calm unperturbedness may be attained to. To that calmness there will succeed a tranquil repose. In that repose there may be careful deliberation,

至 乎 氏 is found continually in the Analects for that is the chief of the Confucius. For he can say that 'The Great Learning is a work left by a superior.' Then this is not only a small part of it. If Master said where he said 'to be perfect' is a design. Taking this before he said the whole work was directed generally to the sage's guidance. I want take 孔氏 之 孔門, the Confucian school?

THE KEY TO CONFUCIUS. Much Ch'ü Hsi, as will be seen from the preceding note, divides this chapter to be and it has been divided into two sections (段), the first containing three paragraphs, occupied with the *綱領* (綱領) of the Great Learning, and the second containing four paragraphs, occupied with the *條目* (條目) of these.

For 1. The heads of the Great Learning. 大學之道 'the way of the Great Learning. 道 修 爲 之 方 法 'the methods of cultivating and practicing it, with the Great Learning, that is, 在 止 焉. The first 明 is used as a verb, the second as an adjective, qualifying 德. The illustrious virtue is the virtuous nature which man derives from Heaven. This is perverted as man grows up, through defects of the physical constitution, through inward bias, and through outward inductions, and the great business of it should be, to bring the *HEAVENLY* to its original purity.—To renovate the people, this object of the Great Learning is made out, by changing the character 親 of the old text into 新. The Ch'ü Hsi first proposed the alteration, and Ch'ü Hsi approved of it. When a man has entirely illustrated his own illustrious nature, he has to proceed to bring about the same result in every other man, till, under heaven, there be not an individual, who is

not in the same condition as himself.—The highest excellence is understood of the two great matters. It is not a third and different kind of pursuit, but indicates a pervading aim in the two others, till they are perfectly accomplished. According to them, although the objects are completed in the Great Learning are not there, but two *things* in the world, and we should have the whole world of men as perfectly good, every individual must be made to be.

Against the above interpretation, we have to consider the older and simpler 德 is there not the virtue, but simply virtue, or virtuous conduct, and the first object in the Great Learning is the making of one's self pure and more illustrious, as the practice of inner sense, reverence, filial piety, kindness, and sincerity. See the 故 本 大學 註 解, in 卷一. There is nothing of virtue, of the

renovating of the people, in this interpretation. The second object of the Great Learning is 親 民—親 愛 於 民, 'to love the people.

The third object is said by Ying-tai to be in reaching a conduct which is perfectly good (在 止 處 於 至 善 之 行), and here also, there is said to be only two objects, for what essential distinction can we make between the first and third? There will be occasion below to refer to the reasons for changing 親 into 新 and their unsatisfactoriness. To save the people in doubtless, the second thing taught by the Great Learning. Having the heads of the Great Learning now before us, according to both interpretations of it, we feel that the student of it should be a thorough, and not an occasional man.

For 2. The words given by which the point of rest may be attained. I confess that I do not yet understand this paragraph, in the relative of its parts to itself nor its relation to the rest of the chapter. Ch'ü Hsi says '止 is the ground where we ought to rest,' namely the highest excellence mentioned above. But if

靜而后能安，安而后能慮，慮而后能得。物有本末，事有終始，知所先後，則近道矣。^{IN}古之欲明明德於天下者，先治其國；欲治其國者，先齊其家；欲齊其家者，先脩其身；先正其身者，先脩其身。

and that deliberation will be followed by the attainment of the desired end

3. Things have their root and their branches. Affairs have their end and their beginning. To know what is first and what is last will lead near to what is taught in the *Great Learning*.

4. The ancients who wished to illustrate illustrious virtue throughout the kingdom, first ordered well their own States. Wishing to order well their States, they first regulated their families. Wishing to regulate their families, they first cultivated the persons. Wishing to cultivate their persons, they first rectified their hearts.

this be known in the mind, when is the necessity for the 慮 or 'careful' deliberation, which leads in the attainment? The paragraphs make 知止 to emphasize even as that

be understood by 格物致知 below --
Ying-tê is perhaps rather more subtle than he says. "When it is in one that the root is to be in the perfectly good, then the mind has freedom. So it is free from compulsion and can be still and engaging to disquieting parents. That of course leads to a repose and harmony of the feelings. That state of the feelings fits for careful thought about affairs (能思慮於事), and thence it results that what is right is attained. I suppose the paragraph just indicates that the object of the Great Learning being so great a calm, serious thoughtfulness is required in proceeding to seek their attainment.

For 3. The order of things and methods in the two preceding paragraphs. So, according to Chê Hsi, does this paragraph wind up the two preceding. "The Illustration of virtue, he says, 'is the root, and the renovation of the people to the complete literally, the branches. Knowing where is root is the beginning and being able to attain to the end. The root and the beginning are what is first. The completion and end are what is last. The adherents of the old commentaries say, on the one, that this paragraph is introductory to the succeeding ones. They

conclude that the illustration of virtue and renovation of the people are things (事) and not things (物). According to them, the things are the person, heart, thoughts, etc. mentioned before which are the root and the family, kingdom, and empire, which are 'the branches. The affairs or things are the various processes put forth on those things. This it seems to me, is the correct interpretation.

For 4. The different steps by which the illustration of illustrious virtue throughout the kingdom may be brought about. 明明德於天下 is understood by the whole of the Hsi as embracing the two first objects of the Great Learning the cultivation, namely, of ruling, and the two values of the people. We are not asked to determine the order by the syntactic arrangement of the four steps in the next paragraph, for the words arrived at there

is simply—天下平, 'the whole kingdom was made tranquil. Ying-tê's somewhat obscure 章明已之明德使偏於天下 is to display I already have two distinct virtues or virtues making how much through the whole kingdom. As the influence must be very much transformative. Of the several steps described, the central one is 修身 'the cultivation of the person,' which, indeed, is called 本, 'the root, in part 2. This is

其心欲正其者，誠其意，致其知，格其物。而後知格致誠意，致知格物。

Wishing to rectify their hearts, they first sought to be sincere in their thoughts. Wishing to be sincere in their thoughts, they first extended to the utmost their knowledge. Such extension of knowledge lay in the investigation of things.

5 Things being investigated, knowledge became complete. Their knowledge being complete, their thoughts were sincere. Their

quires the heart to be correct, and that again that the thought is correct. (Chia Hsi's lines)

心 = 身之所主 what the body has for its lord, and 意 = 心之所發 what the heart sends forth. Yung-ta says 總包

萬慮謂之心 that which comprehends and embraces all considerations is called the heart. 爲情所意念謂之意

'the thoughts and emotions are what is called 意' 心 is then the metaphysical part of our nature, all that we comprehend under the terms of mind or soul, heart, and spirit. This is

involved if we go with, and when we seek it is around, thus we have thoughts and purposes relative to what affects it. The

wisdom is explained by 實 and The sincerity of the thoughts is to be attained by

致知, which means, according to Chia Hsi, carrying our knowledge to its utmost extent

with the desire that there may be nothing which it cannot attain to. This is a

quality we attain 在格物 The same authority takes 物, things, as embracing

事, affairs, as well. 格 sometimes 至

'to arrive at' or 究 'to examine exhaustively,' so that

格物 means examining up examination

the principles of things and affairs, with the desire that their utmost point may be reached. We find his to be exact or not,

not to move, or that if it is correct, the learning of the Supreme Sage is far beyond and above the

limitations and capacity of man. If we

can we suppose that we are to arrive at

it by thought alone? We know that there is no such thing as the

phenomena of things and material, as well as the forms of things? Moreover the Hsueh view of the

learning takes a conception of the phenomena which he adopts in the order of the text.

As that exists in the Lo-Chi the 11th paragraph of this chapter is followed by 此爲知本

此爲知之至也, which he has transferred and made the 11th chapter of annotations. Yang Hsi's comment on it is: The text

means the person. The person is a personal character being regarded as the root of our

own knowledge. This is the knowledge of the root, and, this is the very essence

of our being. If we apply this conclusion to the above words, it is to say that

wishing to make our thoughts sincere we must first carry to the utmost our knowledge, and

this extension of our knowledge 在格物. Now, the change of the character 致

from that of being partly in the other column. It is to say that to go the one thing we must first to the other. Rather it means to say that

the 格物 is a consequence of 致知 that it is even the other. Now, 式, a rule or

pattern, and 正 'to correct' are accepted meanings of 格 and 物 being taken generally and merely as things 在格物 will

tell us that, when his will his wisdom is complete a man is a law to himself, unswerving

and unswerving correctly at things which he has seen and acted, or benefited by

them. This is the interpretation strongly indicated by 羅仲藩, the author of the

古本大學註解. It is the only view into any sympathy with which I can bring my

mind. In harmony with it, I would print 致

知在格物 as a paragraph by itself, between the analytic and synthetic portions

discussed in paragraphs 4-5. Still there are

some questions regarding my own inability to

put 5. The synthesis of the preceding portions. Observe the 致 of the preceding paragraph is



右經一章，蓋孔子之言，而曾子述之，其傳十章，則曾子之意，而門人記之也。舊本頗有錯簡，今因程子所定，而更考經文，別爲序次如左。康誥曰：克明德。

The preceding chapter of classical text is in the words of Confucius, handed down by the philosopher Tseng. The ten chapters of explanation which follow contain the views of Tseng and were recorded by his disciples. In the old copies of the work, there appeared considerable confusion in these, from the derangement of the tablets. But now, consulting myself of the doctrines of the philosopher Ch'ang, and having arranged around the classical text, I have arranged it in order as follows. —

COMMENTARY OF THE PHILOSOPHER TS'ANG.

CHAPTER I. 1 In the Announcement to K'ang, it is said, 'He was able to make his virtue illustrious.'

COMMENTARY NOTE. It has been shown in the preface that there is no ground for the distinction made here between so much that attributed to Confucius, and so much 傳 or commentary, ascribed to his disciple Tseng. The invention of paper is ascribed to Ts'ao Lun (蔡倫), an officer of the Han dynasty, in the time of the emperor Hse (和), A. D. 132. Before that time, and long after also, slips of wood and of bamboo (簡) were used to write 經 engraved upon. We can easily conceive how a collection of them might get disarranged but we never find any mention of the Great Learning having been so question vehemently disputed. 右經一章 'the chapter of classic on the right' 如左 'on the left' — these are expressions — our preceding, and 'as follows, evident on the Chinese method of writing and printing from the right side of a manuscript or book on to the left.

COMMENTARY OF THE PHILOSOPHER TS'ANG.

1 Two illustrations of illustrious virtue. The student will do well to refer him to the text of The Great Learning as it appears in the Li Chi. He will then see how a considerable portion of it has been broken up, and transposed to form this and the five succeeding

chapters. It was, no doubt, the occurrence of 明, in the four paragraphs here, and of the phrase 明德, which determined Chü Hsi to form them into one chapter, and refer them to the first head in the classical text. The old commentators connect them with the great business of making the thoughts sincere. 1. See the Shu-ching V. 12. 3. The words are part of the address of King Wü to his brother Fing (封), called also K'ang-shü (康叔); 康 the honorary epithet on appointing him to the marquisate of 衛. The subject of 克 is King Wü to whose example K'ang-shü is referred. We cannot determine from this paragraph, between the old interpretation of 德 = 'virtues,' and the new which understands by it, 'the heart or nature, all-virtuous.' 2. See the Shu-ching, IV. 7. Sect. I. 2. Chü Hsi takes 設 as = 此, this, or 審 'to judge,' 'to examine.' The old interpreters explain it by 正 'to correct.' The sentence is part of the address of the premier, I Yin, to Ch'ao-shü, the second emperor of the Shang dynasty, A. C. 1733-1732. The subject of 顯 is T'ao-chia a father, the great Tang. Chü Hsi

大甲曰：顧諟天之明命。帝典曰：克明峻德。皆自明也。右傳之首章，釋明明德。湯之盤銘曰：苟日新，日日新，又日新。康誥曰：作新民。詩曰：周雖舊邦，其命維新。是故君子無所不用其

2. In the T'ai Chih, it is said, 'He contemplated and studied the illustrious decrees of Heaven.'

3. In the Canon of the emperor (Yao), it is said, 'He was able to make illustrious his lofty virtue.'

4. These passages all show how those sovereigns made themselves illustrious.

The above first chapter of commentary explains the illustration of illustrious virtues.

CHAP. II 1. On the bathing tub of Tang, the following words were engraved — 'If you can one day renovate yourself, do so from day to day. Yea, let there be daily renovation.'

2. In the Announcement to Kang, it is said, 'To stir up the new people.'

3. In the Book of Poetry, it is said, 'Although Chän was an ancient State, the ordinance which lighted on it was new.'

4. Therefore, the superior man in everything uses his utmost endeavours.

understands by 明命, the Heaven-given, illustrious nature of man. The other school takes the phrase more generally, — the 顯道 'displayed ways' of Heaven. 3. See the Shün-ching, I. 1. 2. It is of the emperor Yao that this is said. 4. The 皆 must be referred to the three quotations.

2. The citation of the people. Here the character 新, new, 'to renovate' occurs 3 or 4 times, and it was to find something corresponding to it at the commencement of the work, which made the Ch'ang change the 親 of 親民 into 新. But the 新 here have nothing to do with the renovation of the people. This

is self-evident in the 1st and 2nd paragraphs. The description of the chapter as above, is a misnomer. 3. This fact about Tang's bathing-tub had come down by tradition. At least, we do not now find the mention of it anywhere but here. It was customary among the ancients, as it is in China at the present day, to engrave all about them, on the articles of their furniture, such moral exhortations and lessons. 4. See the K'ang-hsi, par. 7, where Kang-shih is exhorted to assist the king to settle the decree of Heaven, and 作新民, which may mean to make the bad people of Yin into good people, or to stir up the new people, as we so recently subjected to Ch'än. 5. See the Shün-ching III. 1. 2. 3. The subject of the ode is the praise of King Wan, whose virtue led to the government of the kingdom by his

極。右傳之二章，釋新民。詩云，邦畿千里，惟民所止。詩云，緝蠻黃鳥，止于丘隅。子曰，於止，知其所止，可以人而不如鳥乎？詩云，穆穆文王，於緝熙敬止。為人君，止於仁；為人臣，止於敬；為人子，止於孝；為人父，止於慈；與國人交，止於信。詩

The above second chapter of commentary explains the encountering of the people

CHAP. III. 1. In the Book of Poetry, it is said, 'The royal domain of a thousand li is where the people rest.'

2. In the Book of Poetry, it is said, 'The twittering yellow bird rests on a corner of the mound.' The Master said, 'When it rests, it knows where to rest. Is it possible that a man should not be equal to this bird?'

3. In the Book of Poetry it is said, 'Profound was king Wan. With how bright and unceasing a feeling of reverence did his regard his resting-place!' As a sovereign, he rested in benevolence. As a minister, he rested in reverence. As a son, he rested in filial piety. As a father, he rested in kindness. In communication with his subjects, he rested in good faith.

4. In the Book of Poetry, it is said, 'Look at that winding-course

How, more than a thousand years after its rise, 4. 君子 is here the man of rank and office probably as well as the man of virtue, but I do not, for my own part, see the parallel relation of this to the preceding paragraph, and the work which it does in relation to the whole chapter.

5. OF STOPPING IS THE MEANING OF 止. The frequent occurrence of 止 in these paragraphs, and of 至善 as par. 4, led Chü Hsi to combine them in one chapter and connect them with the last clause of the preceding paragraph of the work. 1. The ode with Song IV. 1. Ode III at 4. The ode celebrates the

rise and establishment of the Shang or Yin dynasty. 畿 is the region around the capital and constituting the royal domain. The quotation above, according to Chü Hsi, that 物各有所當止之處 'everything has the place where it ought to rest. But that verse is a very striking reminiscence from the words 2. Now the Shü Shüing II. 101. Ode VI at 2, where we have the command of a down-trodden man contrasting his position with that of a bird. For 緝蠻 here, we have 緝 as the Shü Shüing 緝蠻 are intended to express the

云、瞻彼淇澳、萋竹猗猗、
有斐君子、如切如磋、如
琢如磨、瑟兮僩兮、赫兮
喧兮、有斐君子、終不可
誼兮、如切如磋者、道學
也、如琢如磨者、自脩也、
瑟兮僩兮者、恂慄也、赫
兮喧兮者、威儀也、有斐
君子、終不可誼兮者、道
盛德至善、民之不能忘

of the Ch'ü, with the green barabaras so luxuriant! Here is our elegant and accomplished prince. As we cut and then file, as we chisel and then grind, so has he cultivated himself. How grave is he and dignified! How majestic and distinguished! Our elegant and accomplished prince never can be forgotten. That expression—'As we cut and then file, indicates the work of learning. 'As we chisel and then grind, indicates that of self-culture. How grave is he and dignified!' indicates the feeling of cautious reverence. 'How commanding and distinguished!' indicates an awe-inspiring deportment. 'Our elegant and accomplished prince never can be forgotten,' indicates how, when virtue is complete and excellence extreme, the people cannot forget them.

mind of the bird's singing or chattering. The yellow bird is known by a variety of names. A common one is 倉庚, or properly 鸛.

鸛 (if any thing). It is a species of oriole.

The 子曰 are worthy of observation. If the first chapter of the classical text, as Ch'ü Hsi calls it, really contains the words of Confucius, we might have expected it to be headed by these characters. 於止, literally, 'in rest-
ing.' 5. See the Shih-ching, III, 1. Ode I at 4.

All the stress is here laid upon the final 止 which does not appear to have any force at all in the original. Ch'ü Hsi himself saying there that it is 語詞, 'a mere supplemental par-

ticle. In 於緝 於 is read wü, and is an interjection. 6. See the Shih-ching, I, v. Ode I at 1. The ode celebrates the virtue of the

duke Wu (武) of Wei (衛) in his labours.

endeavour to cultivate his person. There are some verbal differences between the ode in the Shih-ching, and as here quoted; namely, 奧

for 澳, 綠 for 萋, 猗 for 猗, 猗

for 猗, 猗 for 猗, 猗 for 猗, 猗 for 猗.

See further, read 道 is read as 言, says,

or 'means. It is to be understood before 自

修, 恂慄 and 威儀. The interpretation

of this paragraph by Ch'ü Hsi in this place does

most unhappy. It ought to refer to some

connection with the word of 脩身. 5. See

the Shih-ching, IV, 1. Ode I at 4.

The former two are Wu and Wu, the founders

of the Ch'ü dynasty. 於戲 are an interjec-

tion, read wü. In the Shih-ching we find

於乎 嗚呼 we find with the same

meaning. I translate 其賢 其親 by

也。詩云，於戲前王不忘，君子
賢其賢，而親其親，小人樂其
樂，而利其利，此以沒世不忘
也。

右傳之三章，釋止於至善。

子曰，聽訟，吾猶人也，必也，
使無訟乎。無情者，不得盡其
辭，大畏民志，此謂知本。
右傳之四章，釋本末。

5 In the Book of Poetry, it is said 'Ah! the former kings are not forgotten.' *Future* princes deem worthy what they deemed worthy, and love what they loved. The common people delight in what delighted them, and are benefited by their beneficial arrangements. It is on this account that the former kings, after they have quitted the world, are not forgotten.

The above third chapter of commentary explains resting in the highest excellence.

CHAP. IV The Master said, 'In hearing litigations, I am like any other body. What is necessary is to cause the people to have no litigations!' So, those who are devoid of principle find it impossible to carry out their speeches, and a great awe would be struck into men's minds,—this is called knowing the root.

The above fourth chapter of commentary explains the root and the issue.

'what they deemed worthy,' 'what they loved. See the Analects, XII, 21, from which we understand that the words of Confucius were mistaken as 訟平, and that what follows is from the compiler. According to the old commentators, this is the conclusion of the chapter on having the thoughts made sincere, and that 誠其意 is the root. Not according to Ch'ü, it is the illustration of illustrious virtue which is the root, which is the renovation of the people is the root therefrom. Looking at the words of Confucius, we must conclude that sincerity was the subject in his mind.

4. REPARATION OF THE BODY AND THE MIND.



此謂知本。此謂知之至也。

右傳之五章，蓋釋格物致知之義，而今亡矣。開嘗竊取程子之意，以補之曰：所謂致知在格物者，言欲致吾之知，在即物而窮其理也。蓋人心之靈，莫不有知，而天下之物，莫不有理。惟於理有未窮，故其知有不盡也。是以大學始教，必使學者即凡天下之物，莫

- CHAP. V. 1. This is called knowing the root
2. This is called the perfecting of knowledge.

The above fifth chapter of the commentary explained the meaning of investigating things and carrying knowledge to the utmost extent, but it is now lost. I have ventured to take the words of the scholar Ch'ing to supply it, as follows. The meaning of the expression, 'The perfecting of knowledge depends on the investigation of things,' is this — If we wish to carry our knowledge to the utmost, we must investigate the principles of all things we come into contact with for the intelligent mind of man is certainly formed to know, and there is not a single thing in which its principles do not inhere. But so long as all principles are not investigated, man's knowledge is incomplete. On this account the Learning for Adults, at the outset of its lessons, instructs the learner, in regard to all things in the world, to proceed from what knowledge he has of their principles and pursue his investigation of them, till he reaches the utmost point. After securing himself in this

1. ON THE INVESTIGATION OF THINGS, AND CAR-
rying knowledge to the utmost extent. 1. This
is said by one of the Ch'ing to be 衍文
'superfluous text.' a. Ch'ü Hsi considers this
to be the conclusion of a chapter which is now
lost. But we have seen that the two sentences
come in, as the work stands in the Li Chi, in

the beginning of what is deemed the classical
text. It is not necessary to add anything here
to what has been said there, and in the prelu-
mina, on the new disposition of the work from
the time of the Sung scholars, and the manner
in which Ch'ü Hsi has supplied this supposed
missing chapter.

不因其已知之理，而益窮之，以求至乎其極。至於用力之久，而一旦豁然貫通焉，則衆物之表裏精粗，無不到，而吾心之全體大用，無不明矣。此謂物格，此謂知之至也。

圖所謂誠其意者，毋自欺也。如惡惡臭，如好好色，此之謂自謙，故君子必慎其獨也。小人閒居爲不善，無所不至，見君子而后

way for a long time he will suddenly find himself possessed of a wide and far-reaching penetration. Then, the qualities of all things, whether external or internal the subtle or the coarse, will all be apprehended, and the mind in its entire substance and its relations to things, will be perfectly intelligent. This is called the investigation of things. This is called the perfection of knowledge.

CHAP. VI 1. What is meant by 'making the thoughts sincere,' is the allowing no self-deception, as when we hate a bad smell, and as when we love what is beautiful. This is called self-enjoyment. Therefore, the superior man must be watchful over himself when he is alone.

2. There is no evil to which the mean man, dwelling retired, will not proceed, but when he sees a superior man, he instantly tries to

3. ON HAVING THE THOUGHTS SINCERE. 1. The sincerity of the thoughts means, when they come truthfully, as to what is right and wrong, and, in order to this, a man must be specially on his guard in his solitary moments. 自謙 is taken as if it were 自慊, = repose or enjoyment in one's self. 慊 according to the list, is to the satisfying town, but the dictionary makes it to the end.

2. An enforcement of the concluding clause in the last paragraph. 厭 and 慊, the same as 慊, meaning 閉藏貌, 'the appearance of non-cooling.' 人之視已, 人 refers to the superior man mentioned above, = 'the other' 已 = 他, him and not = himself, which is the common signification. 肺肝, literally,

厭然揜其不善而著其善人之視己如見其肺肝然則何益矣此謂誠於中形於外故君子必慎其獨也○曾子曰十目所視十手所指其嚴乎富潤屋德潤身心廣體胖故君子必誠其意

右傳之六章釋誠意。

所謂脩身，在正其心者，
 身有所忿懣，則不得其正，
 有所恐懼，則不得其正，
 有所好樂，則不得其正，
 有所憂患，則不得其正。心不在焉，
 視而不見，聽而不聞，食
 而不知其味，此謂脩身，在
 正其心。
 右傳之七章，釋正心脩
 身。

CHAP. VII. 1. What is meant by, 'The cultivation of the person depends on rectifying the mind,' may be thus illustrated—If a man be under the influence of passion, he will be incorrect in his conduct. He will be the same, if he is under the influence of terror, or under the influence of fond regard, or under that of sorrow and distress.

2. When the mind is not present, we look and do not see, we hear and do not understand, we eat and do not know the taste of what we eat.

3. This is what is meant by saying that the cultivation of the person depends on the rectifying of the mind.

The above seventh chapter of commentary explains rectifying the mind and cultivating the person.

1. THE PERSONAL CULTIVATION IS DEPENDENT ON THE RECTIFICATION OF THE MIND. Here Chu Hsi, following his master (7), and, would again after the text, and change the second 身 into 心. But this is unnecessary. The 身 in 修身 is not the mere material body, but the person, the individual man, in contact with things, and intercourse with society and the outside paragraph shows that the evil conduct in the first is a consequence of the mind not being under control. 忿懣, 恐懼, 好樂, 憂患, the evil turns rise on the cultivation of the mind, and intensifies it.

Thus, 忿 is called 'a kind of anger' and 懣 persistence in anger, &c. &c.—I have said above that 身 here is not the material body. Lo Chung-fan, however, says that it is 一身 謂肉身. 身 is the body of flesh. See his reasoning, in loc., but they do not work satisfaction in the reader. 心不在焉—this seems to be a man in point, to prove that we cannot use 心 in this Work to any very definite application. Lo Chung-fan is sure that it is the God-given moral nature, but 心不在焉 is evidently 'when the thoughts are otherwise engaged.'

圖所謂齊其家，在脩其身者，人之其所親愛而辟焉，之其所賤惡而辟焉，之其所畏敬而辟焉，之其所敖惰而辟焉，故好而知其惡，惡而知其美者，天下鮮矣。故諺有之曰：人莫知其子之惡，莫知其苗之碩。此謂身不脩，不可以齊其家。

CHAP. VIII. 1. What is meant by: The regulation of one's family depends on the cultivation of his person. 2. Men are partial where they feel affection and love; partial where they despise and dislike; partial where they stand in awe and reverence; partial where they feel sorrow and compassion; partial where they are arrogant and rude. Thus it is that there are few men in the world who love and at the same time know the bad qualities of the object of their love, or who hate and yet know the excellences of the object of their hatred.

3. Hence it is said, in the common adage: A man does not know the wickedness of his son, he does not know the richness of his growing corn.

5. This is what is meant by saying that if the person be not cultivated, a man cannot regulate his family.

1. THE PRINCIPLE OF CULTIVATING THE PERSON, IS NEARLY TO THE CULTIVATION OF THE FAMILY. The lesson here is so fully that men are continually being affected by the partiality of their feelings and affects. How these very affects their personal cultivation, and interfere with the regulating of the family, is not specially indicated. The old interpreters seem to go far astray in their interpretation. They take 之 in 之其所親愛 and the other clauses as 適 to go to, and 辟 as synonymous with 避 to compare. They in this expands 之 into 之 and 人之其所親愛而辟焉 - suppose I go to that man. When I see that he is wicked I go off him to and to him. I ought then to turn round and compare him with myself. Since he is wicked and I love him, then I I cannot hate anyone and be virtuous. I shall go to him in the same manner as I shall go to him for affection for and love too. In a similar way the other clauses are dealt with. 之 at 之其所親愛 is regarded as, and 辟 read as 偏 partial. 適 added. 適 has opponent, 之 於 之 is interpreted here in the same way. But 之 is evidently the common sign of possession, the clause then supposes a group consisting of the object after 人之 教 傲 proud.

右傳之八章，釋脩身齊家。所謂治國，必先齊其家者，其家不可教，而能教人者，無之。故君子不出家，而成教於國。孝者，所以事君也；弟者，所以事長也；慈者，所以使衆也。康誥曰：如保赤子，心誠求之，雖不中，不遠矣。未有學養子而后嫁者也。一家仁，一國興仁；一家讓，一國興讓；一人貪

The above eighth chapter of commentary explains cultivating the person and regulating the family.

CHAP. IX. 1. What is meant by 'In order rightly to govern the State, it is necessary first to regulate the family,' is this — It is not possible for one to teach others, while he cannot teach his own family. Therefore, the ruler, without going beyond his family, completes the lessons for the State. There is filial piety — therewith the sovereign should be served. There is fraternal submission — therewith elders and superiors should be served. There is kindness — therewith the multitude should be treated.

2. In the Announcement to Kang, it is said, 'Act as if you were watching over an infant.' If (a mother) is really anxious about it, though she may not hit *exactly the wants of her infant*, she will not be far from doing so. There *never* has been a girl who learned to bring up a child, that she might afterwards marry.

3. From the loving *example* of one family a whole State becomes loving, and from its courtesies the whole State becomes courteous.

‘unretil. a 碩, — great, — full.’ 苗之碩 — ‘the tallness (richness, abundance) of his growing crop. Farmers were noted, it would appear, in China, so long ago, for grumbling about their crops.’

5. ON REGULATING THE FAMILY AS THE MEANS TO THE WELL-ORDERING OF THE STATE. 1. There is here implied the necessity of self-cultivation in the

rule both of the family and of the State, and that being supposed to exist, — which is the force of the 故. It is shown how the virtues that secure the reputation of the family have their corresponding effects in the wider sphere of the State. 君子 has here both the moral and the political meaning. It is 治國之君子, ‘the superior that

矣。一國作亂，其機如此。此
 謂一言僨事，一人定國。堯
 舜帥天下以仁，而民從之。
 桀紂帥天下以暴，而民從
 之。其所令反其所好，而民
 不從，是故君子有諸己，而
 后求諸人；無諸己，而后非
 諸人。所藏乎身不恕，而能
 喻諸人者，未之有也。故治
 國在齊其家。詩云：桃之夭

while, from the ambition and perverseness of the One man, the whole State may be led to rebellious disorder,—such is the nature of the influence. This verifies the saying, 'Affairs may be ruined by a single sentence; a kingdom may be settled by its One man.'

4. Yao and Shun led on the kingdom with benevolence, and the people followed them. Chieh and 'tzu led on the kingdom with violence, and the people followed them. The orders which these issued were contrary to the practices which they loved, and so the people did not follow them. On this account, the ruler must himself be possessed of the good qualities, and then he may require them in the people. He must not have the bad qualities in himself, and then he may require that they shall not be in the people. Never has there been a man, who, not having reference to his own character and wishes in dealing with others, was able effectually to instruct them.

5. Thus we see how the government of the State depends on the regulation of the family

with whom is the government of the State.

It being once suggested to Chu Hsi that 不

可教 should be 不能教, he replied—

彼之不可教即我之不能教.

'The impossibility of another's being taught is

just my failing to teach. 2 See the chü-ching.

4 & 5. Both in the Hsi and here, some verb

like 教 must be supplied. This paragraph

seems designed to show that the ruler must be

taught, not to be taught by an inferior, uneducated

person, like that of the mother for her child. 1. Chuang-tzu suggests on this as harmonizing with

親民, 'to love the people, as the second

subject proposed in the Great Learning. 3. How

seriously and rapidly the influence of the family extends

in the State. — 家 is the one family of the

ruler, and 一人 is the ruler. 一人 — 'X,

the One man,' is a way in which the sovereign

speaks of himself, see Analects, XX 1.5. —

言 — 一句 as in Analects, II. 11. — 言

僨事. 一人定國. — compare Analects,

XXI. 17. 仁 and 義 have reference to the

夫其葉蓁蓁之子于歸
 宜其家人宜其家人而
 后可以教國人詩云宜
 兄宜弟宜兄宜弟而后
 可以教國人詩云其儀
 不忒正是四國其爲父
 子兄弟足法而后民法
 之也此謂治國在齊其
 家

6. In the Book of Poetry, it is said, 'That peach tree, so delicate and elegant! How luxuriant is its foliage! This girl is going to her husband's house. She will rightly order her household.' Let the household be rightly ordered, and then the people of the State may be taught.

7. In the Book of Poetry, it is said, 'They can discharge their duties to their elder brothers. They can discharge their duties to their younger brothers.' Let the ruler discharge his duties to his elder and younger brothers, and then he may teach the people of the State.

8. In the Book of Poetry, it is said, 'In his deportment there is nothing wrong; he rectifies all the people of the State.' Yes; when the ruler, as a father, a son, and a brother, is a model, then the people imitate him.

9. This is what is meant by saying, 'The government of his kingdom depends on his regulation of the family.'

孝弟(-悌)慈. In par. 1. 4. *As the* *order of the last part of the last paragraph. Not from the examples cited, the sphere of influence is extended from the State to the kingdom, and the family moreover, does not intervene between the kingdom and the ruler. In its* *所令其* must be understood as referring to the tyrants Chieh and Ch'ên. Their orders were good, but unavailing, in consequence of their own contrary example. 能-於所 *能乎身* 'what is kept in one's own person,' i.e. his character and mind. 恕-*see* *Analek, V. xi; XV xxi. Ying-18 seems to* *take* *不想* *as simply -'good' & see the* *Shih-ching, I. i Ode VI st. 3. The ode cele-* *brates the wife of king Wen, and the happy* *influence of their family government. 之子* *-是子* *Observes 子 is feminine, as in* *Analek, V. I. 歸, 'going home,' a term for* *marriage, used by women. 7. See the Shih,* *II. I. Ode VI st. 3. The ode was sung at* *entertainments, when the king feasted the* *princes. It celebrates their virtues. 8. See* *the Shih, I. xiv Ode III st. 3. It celebrates,* *according to Ch'ü Hsi, the praises of some able-* *man, or ruler. 四國, -not 'four States, but* *the four quarters of the State, the whole of it.*

右傳之九章釋齊家治國

國者上老而民興孝
上長而民興弟
上恤孤而民不倍
是以君子有絜矩之道也
所惡於上
毋以使下
所惡於下
毋以事上
所惡於前
毋以先後
所惡於後
毋以

The above is the chapter of documentary aphorisms regulating the family and governing the kingdom.

CHAP. X. 1. What is meant by 'The making the whole kingdom peaceful and happy depends on the government of his State,' is this. When the sovereign behaves to his aged, as the aged should be behaved to, the people become filial, when the sovereign behaves to his elders, as the elders should be behaved to, the people learn brotherly submission, when the sovereign treats compassionately the young and helpless, the people do the same. Thus the ruler has a principle with which, as with a measuring-square, he may regulate his conduct.

2. What a man dislikes in his superiors, let him not display in the treatment of his inferiors; what he dislikes in inferiors, let him not display in the service of his superiors; what he hates in those who are before him, let him not therewith precede those who are behind him; what he hates in those who are behind him, let him

15. ON THE WELL-BEING OF THE STATE, AND Raising the whole upon the family and happy. The key to this chapter. In the phrase 絜矩之道 the principle of reciprocity, the doing to others as we would that they should do to us, though here nowhere, it is put forth negatively. It is implied in the expression of the last chapter;—**所藏乎身不恕**, but it is here discussed at length and shown in its highest application. The following analysis of the chapter is translated freely from the **四書輯要**.—This chapter explains the well-ordering of the State and the tranquillization of the kingdom. The greatest stress is to be laid on the phrase, the **measuring-square**. This and the expression in the general documentary saying and having what the people love and hate and not thinking only of the profit, exhaust the meaning of the chapter. It is divided into five parts. The first, embracing the first two paragraphs, teaches, that the way to make the kingdom tranquil and happy is in the principle of the measuring square. The second part, embracing the two paragraphs, and teaching that the application of the measuring square is in loving and hating in relation with the people. The consequences of woe and peace are expounded for the first time in the third paragraph, and end up the chapter as far showing that the decree of Heaven goes or comes according as the people's hearts are

身不恕, but it is here discussed at length and shown in its highest application. The following analysis of the chapter is translated freely from the **四書輯要**.—This chapter explains the well-ordering of the State and the tranquillization of the kingdom. The

從前所惡於右，毋以交
於左，所惡於左，毋以交
於右，此之謂絜矩之道。
詩云：樂只君子，民之
父母。民之所好好之，民
之所惡惡之，此之謂民之
父母。詩云：節彼南山，維
石巖巖，赫赫師尹，民具
爾瞻。有國者，不可以不
慎，辟則爲天下僇矣。詩

not therewith follow those who are before him, what he hates to receive on the right, let him not bestow on the left; what he hates to receive on the left, let him not bestow on the right:—this is what is called 'The principle with which, as with a measuring-square, to regulate one's conduct.'

3. In the Book of Poetry it is said, 'How much to be rejoiced in are these parents, the parents of the people!' When a prince loves what the people love, and hates what the people hate, then is he what is called the parent of the people.

4. In the Book of Poetry, it is said, 'Lofly is that southern hill, with its rugged masses of rocks! Greatly distinguished are you, O grand-teacher Yin, the people all look up to you.' Rulers of States may not neglect to be careful. If they deviate to a mean selfishness, they will be a disgrace in the kingdom.

lost or gained. The third part embraces eight paragraphs, and teaches that the most important result of loving and hating to resemble with the people is seen in that of the ruler the primary subject, and the branch only secondary. Here, in par. 1: mention is again made of *governing and being*, illustrating the meaning of the quotation in it, and showing that by the collection or dissipation of the people the decree of Heaven is affected. The fourth part embraces five paragraphs, and exhibits the extreme results of loving and hating, as shared with the people, or as one's own private feeling, and it has special reference to the sovereign's employment of mind, or because there is nothing in the principle to be superior to that. The fifth paragraph speaks of governing and being, for the third time, showing that from the fifth paragraph downwards, in reference both to the hearts of the people and the decree of Heaven, the application or non-application

of the principle of the measuring-square depends on the mind of the sovereign. The fifth part embraces the other paragraphs. Because the root of the evil of a sovereign is not applying that principle has in his not knowing how wealth is produced, and employing mean means for that object, the distinction between righteousness and profit is here much insisted on, the former being left with all advantages, and the latter leading to all evil consequences. Thus the sovereign is admonished, and it is seen how to be careful of his virtue is the root of the principle of the measuring-square, and his loving and hating, in common sympathy with the people is its reality.

1. There is here an progress of thought, but a repetition of what has been stated in the two last chapters. In 老老長長 the first characters are verbs, with the meaning which I require so many words to bring out

云、殷之未喪師，克
配上帝，儀監于殷，
峻命不易。道得衆，
則得國，失衆則失
國。是故君子先慎
乎德，有德此有人，
有人此有土，有土
此有財，有財此有
用。德者，本也；財
者，末也。外本內末，
爭

5 In the Book of Poetry, it is said, 'Before the sovereigns of the Yin dynasty had lost the hearts of the people, they could appear before God. Take warning from the house of Yin. The great decree is not easily preserved.' This shows that, by gaining the people, the kingdom is gained, and, by losing the people, the kingdom is lost.

6 On this account, the ruler will first take pains about his own virtue. Possessing virtue will give him the people. Possessing the people will give him the territory. Possessing the territory will give him its wealth. Possessing the wealth, he will have resources for expenditure.

7 Virtue is the root; wealth is the result.

8 If he make the root his secondary object, and the result his primary, he will *only* wrangle with his people, and teach them rapine.

In the translation. 弟-悌 通. properly 'brothers' here - 'the young and helpful.' 偪 read as, and = 背, to rebel, to not contrary to. 君子, here said through out the chapter has reference to others, and especially in the royal or highest. 絜矩

之道 - 絜 is a verb, read as such, according to the Hsi. 度, 'to measure.' 矩, -

the mechanical instrument the carpenter uses. It has long been seen that the ruler's example is an influential. It follows that the subject of all men are the as a in eye, with and tendency. He has then to take a own model, and measure themselves the souls of others. If he act accordingly, the good result - the kingdom - will follow. 先, - 4th tone, 'the prior to'.

先, - 4th tone, 'the prior to'.

live. (Chang) glen, in 毛詩註疏, takes it as 是, and the whole is - 2 gladden these prince, the parents of the people. 9. How the thick thing. It is 17 194 111 at 1. The ode complains of the King Yü (桀) for his corrupting trustworthy ministers. 師, read as sh,

meaning 'rugged and hairy-looking.' 具 = 俱. 1. 辟 read as in chap. VII. 辟 is explained in the dictionary by 辟, 'disgrace.' Chia Hsi' seems to take it as 殺, 'to kill, as did the old commentators. They say:

How 'he put death' by he put - as were the tyrant's should have 3. See the Hsi, III 1 at 2, where we have 官 for 侯, and 侯 for 峻. The ode is supposed to be addressed to King Ch'ang (成), to stimulate him to punish the victims of his grandfather Wang. 殷 - the sovereign of the Yin dynasty. The capital of the Shang dynasty was destroyed

民施奪。是故財聚。則民散。財散。則民聚。是故言悖而出者。亦悖而入。貨悖而入者。亦悖而出。而人者。亦悖而出。康誥曰。惟命不于常。道善則得之。不善則失之矣。楚書曰。楚國無以爲寶。惟善以爲寶。舅犯。

9 Hence, the accumulation of wealth is the way to scatter the people and the letting it be scattered among them is the way to collect the people.

10 And hence the ruler's words going forth contrary to right, will come back to him in the same way, and wealth, gotten by improper ways, will take its departure by the same.

11 In the Announcement to Kang it is said, The decree indeed may not always rest on us that is, goodness obtains the decree and the want of goodness loses it.

12 In the Book of Chou it is said 'The kingdom of Chou does not consider that to be valuable. It values, instead, its good men

as Yin by Pan-ling, about B.C. 1200, after which the dynasty was so designated. 配

上帝 according to the list comes they were the sovereigns of the realm, and were paired in front of King Wen's ways. Before the Chou, these people, in their virtue they were able to ascend and in Heaven that is, if even superior, or noble. Lo Shing-tai makes it. They have a noble hand that is, or noble power. Kang-shang's obsequies or in I appointed, the correct one. 6 慎乎德 德 here

according to the He is the first one. He is the first one of the best. His appearance says that it is the first one of virtue that is, of this great, his first one is the first one. It is more in harmony with the first paragraph of the chapter. 8 外 and 內 are read as

verbs. 輕重 is read as slight, the con-

sider important. 爭民 will struggle the 10 with the people. The ruler will be trying to take and the people will be trying to hold.

純嘏 - he will give a good the people to - teach them. say no. The two go down to be left. The people, and will not then against human and age, not

one to their. Vang-tai explains them 'people' 'wealth' for, goods will give him to their enormous disposition. 6 財散 wealth being scattered - that is, diffused, and allowed to be by the ruler among the people. The following and we let people the people are to be as well as with reference to their feelings. 7 德 in the 10. It is to be understood of governmental orders and enactments. 悖 悖 悖 - 逆 'to act over, 悖 悖 (to rebel) that which is outraged being 理 what might, or in the first place

民心 'the people's hearts and, to the second place, 君心 'the ruler's heart.' Four phrases - 'good will get us ill-spent - might be translated by 貨悖而入者

亦悖而出 but these words have a different meaning in the text. 11 See the 10 and 11. The only difficulty is with 于 Kang-shang and T'ing-tai do not take it as an object, but as it is. 於, in, or on. The 'appointment of Heaven may not constantly rest on the family. Treating 于 in this way, the supplement to the 10 should be as. 12 The

曰亡人無以爲寶仁親以
爲寶秦誓曰若有一个臣
斷斷兮無他技其心休休
焉其如有容焉人之有技
若己有之人之彥聖其心
好之不啻若自其口出實
能容之以能保我子孫黎
民尙亦有利哉人之有技
媚疾以惡之人之彥聖而
違之俾不通實不能容以

13. Duke Wen's uncle, Fan, said, 'Our fugitive does not account that to be precious. What he considers precious, is the affection due to his parent.'

14. In the Declaration of the duke of Ch'in, it is said, 'Let me have but one minister, plain and sincere, not pretending to other abilities, but with a simple, upright, mind and possessed of generosity, regarding the talents of others as though he himself possessed them, and, where he finds accomplished and perspicacious men, loving them in his heart more than his mouth expresses, and really showing himself able to bear them and employ them:—such a minister will be able to preserve my sons and grandsons and back-bited people, and beneficial likewise to the kingdom may well be looked for from him. But is it *he* his character, when he finds men of ability, to be jealous and hate them and when he finds accomplished and perspicacious men, to oppose them and not allow their advancement, showing himself really not able to bear them.—such a minister will not be able to protect my sons and grandsons

Book of Ch'in is found in the 國語 Narratives of the States, a collection purporting to be of the Chou dynasty and, in relation to the other States, what Confucius's Spring and Autumn is to Lû. The exact words of the text are not given, but they could easily be constructed from the narrative. An officer of Ch'in being sent on an embassy to Tsai, the minister who received him asked about a fugitive prince of Ch'in, called 白野 how much it was worth. The officer replied that his country did not look on such things as its treasures, but as

its able and virtuous ministers. 13. 舅犯亡人無以爲寶. That is, uncle to Wang, subsequently marquis, commonly described as duke of Tsai. 亡人 = the fugitive. In the early part of his life, he was a fugitive, and suffered many vicissitudes of fortune. Once, the duke of Ch'in (秦) having offered to help him, when he was on his way for his father who had urged him to return, Fan, his uncle Fan gave the reply in the text. The story in the translation refers to 得國 getting the kingdom. 14.

不能保我子孫黎民，亦曰
殆哉。唯仁人，放流之，迸諸
四夷，不與同中國，此謂唯
仁人，爲能愛人，能惡人。見
賢而不能舉，舉而不能先，
命也。見不善而不能退，退
而不能遠，過也。好人之所
惡，惡人之所好，是謂拂人
之性，菑必逮夫身。是故君
子，有大道，必忠信以得之，

and black-haired people, and may he not also be pronounced dangerous to the State!

15. It is only the truly virtuous man who can send away such a man and banish him, driving him out among the barbarous tribes abroad, determined not to dwell along with him in the Middle Kingdom. This is in accordance with the saying 'It is only the truly virtuous man who can love or who can hate others.'

16. To see men of worth and not be able to raise them to office, to raise them to office, but not to do so quickly — this is disrespectful. To see bad men and not be able to remove them, to remove them, but not to do so to a distance — this is weakness.

17. To love those whom men hate, and to hate those whom men love, — this is to outrage the natural feeling of men. Calamities cannot fail to come down on him who does so.

18. Thus we see that the sovereign has a great course to pursue. He must show entire self-devotion and sincerity to attain it, and by pride and extravagance he will fail of it.

*The declaration of the Duke of Chou is the answer to the Hsüeh-chang. It was made by one of the disciples of Chou to his Master, after he had manifested a great disaster in consequence of neglecting the advice of his most faithful minister. Between the text here and that which we find in the Shü there are some differences, but they are unimportant. 15. 仁人 is here, according to Che Hsi and his followers, the prince who applies the principle of

respectfully expounded in the second paragraph. Lo Chung-fan extends that it is 親民者, the lover of the people. The paragraph is closely connected with the preceding. In 放流之之 refers to the bad minister, there described. The 四夷 'four' see the Li Chi, III. III. 24. 不與同中國 = 不與之同處中國 'will not dwell

驕秦以失之生財有大
道生之者衆食之者寡
爲之者疾用之者舒則
財恆足矣仁者以財發
身不仁者以身發財未
有上好仁而下不好義
者也未有好義其事不
終者也未有府庫財非
其財者也孟獻子曰畜
馬乘不察於雞豚伐冰

19. There is a great course also for the production of wealth. Let the producers be many and the consumers few. Let there be activity in the production, and economy in the expenditure. Then the wealth will always be sufficient.

20. The virtuous ruler, by means of his wealth, makes himself more distinguished. The vicious ruler accumulates wealth, at the expense of his life.

21. Never has there been a case of the sovereign loving benevolence, and the people not loving righteousness. Never has there been a case where the people have loved righteousness, and the affairs of the sovereign have not been carried to completion. And never has there been a case where the wealth in such a State, collected in the treasures and arsenals, did not continue in the sovereign's possession.

22. The officer Máng Haien said, 'He who keeps horses and a carriage does not look after fowls and pigs. The family which

together with him in the Middle Kingdom.' China is evidently so denominated from its being thought to be surrounded by barbarous tribes. 惟仁人能云云—see Analects, IV. 11. I have translated 命 as if it were 慢, which K'ang-ak-hang thinks should be in the text. Ch'ang I (順) would substitute 怠, 'idle,' instead of 慢 and Ch'ü Hai, does not know which suggestion to prefer. In Ch'ung-shan's commentary for retaining 命, and interpreting it as 'fate,' but he is charged to supply a good deal himself in making any sense of the passage. See his argument, in his

The paraphrases all explain 先 by 早, 'early.' 遠 3rd tone, but with a high 1st tone. 退 is referred to 放流 in last paragraph, and 遠 to 不與同中國. 23. This is spoken of the ruler not having respect to the common feelings of the people in his employment of ministers, and the consequences thereof to himself. 夫, 1st tone, is used as in Analects, XI. 12. 4. 24. The preposition 乎. The paragraph explains generally of the terms, want of justice and wrong, and shows how the principle of the ruler's employment must have its root in the ruler's mind. See, in the 日講. The great course is explained

之家，不畜牛羊，百乘之家，不畜聚斂之臣，與其有聚斂之臣，寧有盜臣，此謂國不以利爲利，以義爲利也。長國家而務財用者，必自小人矣。彼爲善之，小人之使爲國家，菑害並至，雖有善者，亦無如之何矣。此謂

keeps its stores of ice does not rear cattle or sheep. So, the house which possesses a hundred chariots should not keep a minister to look out for imposts that he may lay them on the people. Than to have such a minister, it were better for that house to have one who should rob it of its revenues.' This is in accordance with the saying. In a State, pecuniary gain is not to be considered to be prosperity but its prosperity will be found in righteousness.

23 When he who presides over a State or a family makes his revenues his chief business, he must be under the influence of some small, mean man. He may consider this man to be good, but when such a person is employed in the administration of a State or family, calamities from Heaven, and injuries from men, will befall it together, and, though a good man may take his place, he will not be able to

by this as the art of supplying the throne and thence cultivating himself and govern of others. Ying-chi says it is the course by which he practices filial piety, fraternal duty, householdness, and righteousness. 積 and 聚

are here qualities of the same nature. They are not contrasted as in Analects, XIII. xvi. 49. This is understood by K'ang-ch'ang as requiring the promotion of agriculture, and that is included, but does not exhaust the meaning. The commentators are the scattered flowers of the government. The sentiment of the whole is good—where there is cheerful industry in the people, and an economical administration of the government, the throne will be flourish- ing. 24. The next line here is substantially the same as in paragraph 1, 2. The 14 interpretation is different. The virtuous man uses his wealth so as to make his person fit to govern. He who is not virtuous talks with his body to increase his wealth. 25. This shows how the people respond to the influence of the ruler, and that benevolence, even to the securing of his wealth on the part of the latter,

is the way to permanent prosperity and wealth. 26. Hsiao was the honorary squire of Chung-wei Shieh (蔑), a worthy minister of Lo under the two Chou, who ruled before the birth of Confucius. He was not named here, were preserved by tradition, or recorded in some work which is now lost. 畜 (read sh'ü) 乘馬

—as a scholar's being first called to office, he was gifted by his prince with a carriage and four horses. He was then supposed to withdraw from petty ways of getting wealth. The 卿, or high officers of a State, kept ice for use in their funeral rites and sacrifices. 伐冰

—with reference to the saying the ice to clear it see the Shih, I. xv. 40a 1 & 2. 聚斂之臣, —see Analects, XI. xvi. 28. 彼爲善之, —善 is used as a verb, —以爲善, —equivalents to be good. 不以利爲利, 以義爲利 —see Analects, I. Pt. I, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

也。國不以利爲利，以義爲利

右傳之十章，釋治國平天下。凡傳十章，前四章，統論綱領指趣，後六章，細論條目工夫。其第五章，乃明善之要，第六章，乃誠身之本，在初學，尤爲當務之急，讀者不可以其近而忽之也。

remedy the evil. This illustrates again the saying: 'In a State, gain is not to be considered prosperity, but its prosperity will be found in righteousness.'

The above tenth chapter of commentary explains the government of the State, and the making the kingdom peaceful and happy.

There are thus in all ten chapters of commentary the first four of which discuss, in a general manner the scope of the principal topic of the Work, while the other six go particularly into an exhibition of the work required in its subordinate branches. The fifth chapter contains the important subject of comprehending true excellence, and the sixth, what is the foundation of the attainment of true maturity. From two chapters demand the special attention of the learner. Let not the reader despise them because of their simplicity.

THE DOCTRINE OF THE MEAN.

中庸

子程子曰、不偏之謂中、不易之謂庸、中者、天下之正道、庸者、天下之定理、此篇乃孔門傳授心法、子思恐其久而差也、故筆之於書、以授孟子、其書始言一理、中散爲萬事、末復合爲一理、放

My master, the philosopher Ch'ang says — Being without inclination to either side is called CHUNG, abiding of no change is called YUNG. By CHUNG is denoted the correct course to be pursued by all under heaven, by YUNG is denoted the fixed principle regulating all under heaven. This work contains the law of the mind, which was handed down from one to another, in the Confucian school, till Tzu-ssu, fearing lest in the course of time errors should arise about it, committed it to writing and delivered it to Mencius. The first part speaks of one principle, it next spreads this out and embraces all things; finally, it returns and gathers them all up under the one principle. I will it, and it fills

THE TITLE OF THE WORK. 中庸 The Doctrine of the Mean. I have not attempted to translate the Chinese character 庸 as to the exact force of which there is considerable difference of opinion, both among native commentators, and among previous translators. Chang Kang-ch'ang said 名曰中庸者以其記中和之爲用也. The Work is named 中庸 because it records the position of the non-declining mind and of harmony like 庸 in the sense of 用 'to use, 'to employ' which is the first given to it in the dictionary, and is found in the Shu-ching, i. i. par. 9. As to the meaning of 中 and 和, see chap. i. par. 4. This appears to have been the accepted meaning of 庸 in this

combination, till Ch'ang I introduced that of 不易, 'unchanging,' as in the introductory note which, however, the dictionary does not acknowledge. Cui Hsi-k'ang says—中者不偏不倚無過不及之名庸平常也. Chung is the name for what is without inclination or deflection, which neither exceeds nor falls short. Yung means ordinary, constant. The 庸 ordinary; see another meaning of Yung, with special reference to the point before us. It is said—又和也. 'It also means harmony,' and then reference is made to K'ang ch'ang's words given above the compiler not having observed that he immediately subjects—庸用也, showing that he takes Yung in the sense of 'to employ,' and not of 'harmony.' Many, however, adopt this mean-

之則彌六合卷
之則退藏於密
其味無窮皆實
學也善讀者玩
索而有得焉則
終身用之有不
能盡者矣

須臾離也。可離，非道也。是故君子戒慎乎其所不睹，恐懼乎其所不聞。莫見乎隱，莫顯乎微，故君子慎其獨也。喜怒哀樂之未發，謂之中。發而皆中節，謂之和。中也者，天下之大本也。和

2. The path may not be **離** for an instant. If it could be left, it would not be the path. On this account, the superior man does not wait till he sees things, to be cautious, nor till he hears things, to be apprehensive.

3. There is nothing more visible than what is secret, and nothing more manifest than what is minute. Therefore the superior man is watchful over himself, when he is alone.

4. While there are no stirrings of pleasure, anger, sorrow, or joy, the mind may be said to be in the state of EQUILIBRIUM. When those feelings have been stirred, and they act in their due degree, there ensues what may be called the state of HARMONY. This EQUILIBRIUM is the great root from which grow all the human actions in the world, and this HARMONY is the universal path which they all should pursue.

lated a law to himself. But as he is prone to deviate from the path in which, according to his nature, he should go, wise and good men appear, to explain and regulate this, helping all by their instructions to walk in it.

For 2. The path indicated by the nature may never be left, and the superior man—**體道之人**, to take words nobody at principles of right and duty—**體道** is a name for a short period of time of which there are thirty in the twenty-four hours, but the phrase is commonly used for 'a moment,' an instant. Wang Yang-chi explains **可離非道**, 'what may be left is a wrong way which is not admissible. **離**, 3th tone, - 去 'to be, or go, away from. If we translate the two last clauses literally, - 'to see, and careful in regard to what he does not see; to hear, and apprehensive in regard to what he does not hear, they will not be intelligible to an English reader. A poetical phrase, however, whether **其所不睹**

其所不聞 ought not to be understood passively, - 'where he is not seen, 'where he is not heard. They are so understood by Yang-chi, and the **大學傳**, chap. vi, is much to be feared, by its analogy of such an interpretation.

For 3. Chu Hsi says that **隱** is 'a dark place' that **微** means 'small matters' and that **獨** is 'the place which other men do not know and is known only to one's self.' There would thus hardly be here any advance from the last paragraph. It seems to me that the **secret** must be in the recesses of one's own heart, and the minute things, the springs of thought and stirrings of passion there. The full development of what is intended here is probably to be found in all the subsequent passages about **誠**, or 'sincerity.' See **西河合集**, **中庸說** on 10.

For 4. 'Thus, says Chu Hsi, 'speaks of the virtue of the nature and points us, to illustrate the meaning of the statement that the path may not be left. It is difficult to translate the para-

也者天下之達道也。致中和，天地位焉，萬物育焉。

右第一章。子思述所傳之意，以立言，首明道之本原，出於天而不可易，其實體備於己而不可離。次言存養省察之要，終言聖神功化之極。蓋欲學者於此反求諸身。

而自得之，以去夫外誘之私，而充其本然之善，楊氏所謂一篇之體要是也。其下十章，蓋子思引夫子之言，以終此章之義。

仲尼曰：君子，中庸；小人，反中庸。君子之中庸也，君子而時中；小人之中庸也，小人而無忌憚也。

truths, so that he might put aside all outward temptations appealing to his selfishness, and fill up the measure of the goodness which is natural to him. This chapter is what the writer Yang called it,—"The mean of the whole work." In the ten chapters which follow, Tze-ma quotes the words of the Master to complete the meaning of this.

CHAP. II. 1 Chung-ni said, 'The superior man embodies the course of the Mean, the mean man acts contrary to the course of the Mean.'

2. 'The superior man's embodying the course of the Mean is because he is a superior man, and so always maintains the Mean. The mean man's acting contrary to the course of the Mean is because he is a mean man, and has no caution.'

Yang-tsz explains - 'Heaven and earth will get their correct places, as the processes of production and completion will go on according to their principles, so that all things will be nourished and fostered.'

Confucius says. The writer Yang, a.d. 1033-1133, quoted here, was a distinguished scholar and author in the Sung dynasty. He was a disciple of Ch'ing Han and a friend both of him and his brother I. 體要, 'the substance and the abstract, - the sum'

3. ONLY THE SUPERIOR MAN CAN FOLLOW THE MEAN. THE MEAN MAN IS ALWAYS VIOLATING IT. 1. Why Confucius should have been quoted by his disciples, or many generations, is a moot-point. It is said by some that disciples taught in this way refer to their teacher, and a grandson to his grandfather, but such a rule is constituted

probable on the strength of this instance, and that in chap. xxi. Others say that it is the necessary designation of the sage, and - the 尼父 which duke Ai used in reference to Confucius, in eulogizing him after his death. See the Li Chi, II. Sect. I. Li 44. Some will need be understood between 君子 and 中庸 and I have supposed it to be 體 with most of the paraphrases. Nearly all seem to be agreed that 中庸 here is the same as 中和 in the last chapter. On the change of terms, Ch'ü Hsi quotes from the scholar Yü (游) to the effect that 中和 is said with the nature and feelings in view, and 中庸, with reference to

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子曰中庸其至
 矣乎民鮮能久矣
 子曰道之不行
 也我知之矣知者
 過之愚者不及也
 道之不明也我知
 之矣賢者過之不
 肖者不及也人莫
 不飲食也鮮能知
 味也

CHAP. III. The Master said, 'Perfect is the virtue which is according to the Mean! Rare have they long been among the people, who could practise it!'

CHAP. IV. 1. The Master said, 'I know how it is that the path of the Mean is not walked in.—The knowing go beyond it, and the stupid do not come up to it. I know how it is that the path of the Mean is not understood.—The men of talents and virtue go beyond it, and the worthless do not come up to it.

2. There is no body but eats and drinks. But they are few who can distinguish flavour.'

virtue and conduct. 2. 君子而時中

is explained by Chu. 'Because he has the virtue of a superior man, and therefore is able always to maintain the Mean. But I rather think that the idea here is a specially to be referred to the virtue as described in I., and

中-正中 Wang Hsi, the famous scholar

of the Wei (魏) dynasty in the first part of

the third century quotes 小人之中庸

with 反 before 中, of which, Chu Hsi ap-

proves. If 反 be not introduced into the text,

it must certainly be understood 足懼 is

the opposite of 戒慎恐懼 in 2. 1. —

Thus, and the text was well known, all

quote the words of Confucius with reference

to the 中庸 to explain the meaning of the

first chapter and though there is no ex-

pression of a connection between them, says Chu

Hsi, they are all united by the meaning.

3. The master says nothing in comparison

with the doctrine of the Mean. See the

Annotated VI. 221. Knowledge and being to

take the last clause as—few can practise it

long. But the view in the translation is better

The change from 仲尼曰 to 子曰 is

observed.

4. How it was that few were able to prac-

tise the Mean. 2. 道 may be referred to the

道 in the first chapter, immediately follow-

ing 中庸 in the last, I translate it here—

'The path of the Mean. 知者 and 賢者

are not to be understood as meaning the truly

wise and the truly worthy but only those who

in the degenerate times of Confucius seemed

transcendence to be such. The former thought

the virtue of the Mean and worth their study,

and the latter thought it not worth study ex-

actly for their practice. 肖, 'be like' 不

肖 following 賢 indicates real rivals of a

different character, not equal to them. 2. We

have one and a comparison, but an 'Un-
known, which may be to an understanding of

the former paragraph, though it does not seem

very apt. People do not know the true flavour

of what they eat and drink, but they need not

go far off that taste. 2. 5. The Mean belongs

to all but a man of superior gifts and might be

discovered and practised in them, without look-

ing for it in extraordinary things.

子曰，道其不行矣夫。子曰，舜其大知也與！堯好問，而好察迩言，隱惡而揚善，執其兩端，用其中於民，其斯以爲舜乎。子曰，人皆曰予知，驅而納諸罟獲陷阱之中，而莫之知辟也。人皆曰予知，擇乎中庸，而不能

CHAP. V. The Master said, 'Alas! How is the path of the Mean untrodden!'

CHAP. VI. The Master said, 'There was Shun.—He indeed was greatly wise! Shun loved to question others and to study their words, though they might be shallow. He concealed what was bad in them, and displayed what was good. He took hold of their two extremes, determined the Mean, and employed it in his government of the people. It was by this that he was Shun.'

CHAP. VII. The Master said, 'Men all say, "We are wise;" but being driven forward and taken in a net, a trap, or a pitfall, they know not how to escape. Men all say, "We are wise;" but happening to choose the course of the Mean, they are not able to keep it for a round month.'

6. CHU HAI says:—From not being understood, therefore it is not practised. According to K'ang-ch'ing, the remark is a lament that there was no intelligent sovereign to teach the path. But the two *we* are reasonable.

7. How SHUN chooses the course of the MEAN. This example of Shun, it seems to me, is adduced in opposition to the knowing of chap. iv. Shun, though a sage, invited the opinions of all men, and found truth of the highest value in their empirical way, and was able to determine from them the course of the Mean. 執其兩端—the two extremes—are understood by K'ang-ch'ing of the two errors of travelling and coming short of the Mean. CHU HAI makes them—the widest differences in the opinions which he received. I conceive the meaning to be that he examined the answers which he got, in their entirety from beginning to end. Compare 知其兩

端, ANALYSTS, IX. vii. His concealing what was bad, and displaying what was good, was a *lie* to encourage people to speak freely to him. K'ang-ch'ing makes the last sentence to turn on the meaning of 舜 when applied as an honorary epithet of the dead, = 'Full accomplished'; but Shun was so named when he was alive.

7. THEIR CONTRAST CONTRAST SHOWS OUR'S. RESEMBLANCE TO THE COURSE AND PATH OF THE MEAN. The first 子知 is to be understood with a general reference,—"We are wise," i.e. we can very well take care of ourselves. Yet the presumption of such a profession is seen in man's not being able to take care of themselves. The application of this illustration is then made to the subject in hand, the second 子知 requiring to be specially understood with reference to the subject of the Mean. The conclusion is

期月守也。
 子曰：回之爲人也，擇
 乎中庸，得一善，則拳拳
 服膺而弗失之矣。
 子曰：天下國家，可均
 也，爵祿可辭也，白刃可
 蹈也，中庸不可能也。
 子曰：路問強。子曰：南方
 之強與？北方之強與？抑
 而強與？寬柔以教，不報

CHAP. VIII. The Master said, 'This was the manner of Hui.—he made choice of the Mean, and whenever he got hold of what was good, he clasped it firmly, as if wearing it on his breast, and did not lose it.'

CHAP. IX. The Master said, 'The kingdom, its States, and its families, may be perfectly ruled—dignities and emoluments may be declined, naked weapons may be trampled under the feet,—but the course of the Mean cannot be attained to.'

CHAP. X. 1. Tsz-lü asked about energy.

2 The Master said, 'Do you mean the energy of the South, the energy of the North, or the energy which you should cultivate yourself?'

3. 'To show forbearance and gentleness in teaching others;

both parts is left to be drawn by the reader for himself. 獲 read hui, 4th tone, 'a trap for catching animals.' 期 read ch'i, like 其, 1st tone. See the Analects, V. c. 11, 22. 均, level;'

Analec. XIII. 2, though it is here applied to a month, and not, as there, to a year.

4. How Hui made the choice of the Mean. Here the example of Hui is given, cultured in opposition to those mentioned in chap. 17. All the rest is rhetorical of the first class.—回之爲人也, Hui's playing the man. —善 is not on good point, so each as any one. 拳 is 'the closed fist, 拳拳—the appearance of holding firm.

5. The difficulty of attaining to the course of the Mean. 天下—the kingdom: we should say, 'kingdom, but the Ch. name known only of the kingdom and hence this name for it.—'all under the sky, embracing by eight, if not in fact, all kingdoms. The kingdom is made up of States, and each State of Families. See the Analects, V. c. 11, 22. 均, level;'

have a verb—平治, 'to bring to perfect order.' 刃—a sharp, strong weapon, 'used of swords, spears, javelins, &c. 不可能—literally 'cannot be done.' All the spirit is in the allusion to the Mean. In the Anal. we find Tsz-lü, an earnest occasion, pushing forward the subject of his valour (勇) and claiming, on the ground of it, high praise as the Master awarded to Hui. We may say, as with the old historians, that hearing Hui described as a 'big man,' he was so proud whether Confucius would not allow that he was bold, or at the same time character, force and bold find the Mean. 1. For

無道南方之強也。君子居之。衽金革。死而不厭。北方之強也。而強者居之。故君子和而不流。強哉矯。中立而不倚。強哉矯。國有道。不變塞焉。強哉矯。國無道。至死不變。強哉矯。

and not to revenge unreasonable conduct — it is the energy of Southern regions, and the good man makes it his study

4. 'To be under arms and meet death without regret — this is the energy of Northern regions, and the forceful make it their study.

5. 'Therefore, the superior man cultivates a friendly harmony, without being weak. — How firm is he in his energy! He stands erect in the middle, without inclining to either side. — How firm is he in his energy! When good principles prevail in the government of his country, he does not change from what he was in retirement. — How firm is he in his energy! When bad principles prevail in the country, he maintains his course to death without changing. — How firm is he in his energy!

強 I have been disposed to coin the term 'forcefulness.' Ché defines it correctly — 力足以勝人之名 'the name of strength sufficient to overcome others.' 而 (汝)

強 must be — the energy which you should cultivate, not 'which you have.' If the latter be the meaning, no further notice of 汝 is given in Confucius's reply, as he would seem, in the three following paragraphs, to deny to the three kinds of energy which bespiced Ka-shihong and Tung-shi say that 而強 meant the energy of the Middle Kingdom, the North being 'the ready down' and the South 'the country south of the Yang-tze.' But there is not a low note. 3 That a note and occasion have an influence on character is not to be denied, and the Chinese notions on the subject may be seen in the superlatives of some of the Kang-hsi annotated Fragments (聖諭廣訓) but as speakers of their own, not of the three kinds as antagonists. The latter is of the South, according to the interpretation mentioned above could not have been identified by him in these terms. The energy of multitude in forcefulness, thus described, is said to come

short of the Mean, and therefore 君子 is taken with a low and light meaning, far short of what it has in par. 5. This practice of determining the force of phrases from the context makes the reading of the Chinese classics perplexing to a student.

居之 — see the Analects, XII. xiv. 9. 衽, the lapel in front of a coat, also 'a mat. 衽金革 'to make a mat of the leather dress (革) and weapons

(金). This energy of the North, it is said, is in excess of the Mean, and the 故 at the beginning of par. 5, therefore, is 'those two kinds of energy being the extremes in defect and excess. 矯 is 強貌 the appearance of the superior. 5. 強 is the energy which is in exact accord with the Mean, is the rule of all, is the rule of others, in a regulation. It itself and in relation to public affairs

有道無道 — see in the Analects. I have followed Ché Hsi in translating 察. Yü is paraphrase. 守直不變 德行充實. He holds to what is upright, and

隱。夫。婦。之。愚。可。以。[三] 能。之。[三] 知。而。不。悔。唯。聖。者。乎。中。庸。邈。世。不。見。弗。能。已。矣。君。子。依。而。行。半。塗。而。廢。吾。爲。之。矣。君。子。導。道。後。世。有。述。焉。吾。弗。[三] 子。曰。素。隱。行。怪。

CHAP. XI. 1. The Master said, 'To live in obscurity, and yet practice wonders, in order to be mentioned with honour in future ages—this is what I do not do.

2. 'The good man tries to proceed according to the right path, but when he has gone halfway, he abandons it—I am not able so to stop.

3. 'The superior man accords with the course of the Mean. Though he may be all unknown, unregarded by the world, he feels no regret.—It is only the sage who is able for this.'

CHAP. XII. 1. The way which the superior man pursues, reaches wide and far, and yet is secret.

2. Common men and women, however ignorant, may intermeddle

and not change his virtuous mind, yet being all-compassionate. A modern writer makes the meaning. He does not change through being pointed up by the future of all. Each of these views go to the interpretation of

塞。之。實。

11 ONLY THE SAGE CAN COME UP TO THE RE-QUIREMENTS OF THE MEAN. 1. 素 is found

written 素, 'to examine,' 'to study,' in a work of the Han dynasty and Chu adopts that character as the true reading, and explains accordingly. To study what is obscure and wrong (隱僻). Kung-chang took it as a

備 'wards, or, being inclined to, and both he and Ying-shan explain so in the translation. It is an objection to Chu's view, that, in the next chapter 隱 is given as one of the

characteristics of the Mean. The 題世云云 in par. 3, however, agrees well with the

older view. 2. 君子 is here the same as in the last chapter, par. 2. A distinction is made between 達道 here and 依道 below

The former, the said, implicit and secret while the latter is natural and demonstrated and proved. 3. 君子 here has its very highest signification and—聖者 in the last clause.

世 is said to be different from 邈世, the latter being applicable to the future, who we believe from he said so, or the former may describe one who is in the world, but does not act with a reference to a opinion of him. It will be observed that Chu-chang does not say that he had in mind only a very high type. With us, therefore, were Chu He the translations. 4. Terms of the Master's words to explain the meaning of the first chapter step. The great object of the work is to set forth wisdom, character, virtue, and values, as the three grand virtues, whereby entrance is effected into the path of the Mean, and therefore at its commencement, the way is indicated by reference to what is 'Yin' and 'Yang' 10, thus possessing the wisdom 'Yin Yang' the basis, one and two in them, as if one of these virtues be absent there is no way of advancing to the path and so on. The various chapters, 6, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. The student forming a judgment for himself, however, will not see

上下察也。君子之道，造端
乎夫婦，及其至也，察乎天
地。

右第十二章，子思之言，
蓋以申明首章道不可
離之意也。其下八章，雜
引孔子之言以明之。
子曰：道不遠人，人之爲
道而遠人，不可以爲道。詩
云：伐柯伐柯，其則不遠。執

4. The way of the superior man may be found, in its simple elements, in the intercourse of common men and women; but in its utmost reaches, it shines brightly through heaven and earth.

The twelfth chapter above contains the words of Tso-si and is designed to illustrate what is said in the first chapter that 'The path may not be left.' In the eight chapters which follow, he quotes, in a miscellaneous way, the words of Confucius to illustrate it.

CHAP. XIII. 1. The Master said, The path is not far from man. When men try to pursue a course, which is far from the common indications of consciousness, this course cannot be considered THE PATH.

2. 'In the Book of Poetry, it is said, "In hewing an axe-handle, in hewing an axe-handle, the pattern is not far off." We grasp one

both, XIV. viii. 3. But I confine to the 2d as seen in the study of this paragraph. Chü quotes from the scholar Hsü (侯氏) that what the superior man fails to know was exemplified in Confucius having to ask about ceremonies and offices, and what he fails to practice was exemplified in Confucius not being on the throne, and in Yao and Shü's being contented that they could not make every individual enjoy the benefits of their rule. He adds his own opinion, that what men complained of in Heaven and Earth, was the partiality of their appointment to over-look evil and supporting, promoting and completing the best of mankind, the cold of winter, etc. If such things were intended by the writer, we can not regret the vagueness of his language, and the want of

coherence in his argument. In translating 君子語大云云, I have followed Hsü. See the fifth III. 1. Chü Y. at 3. The ode is in praise of the virtue of King Wen. 察 is in the sense of 昭著 'brightly displayed.' The application of the words of the ode does appear strange.

3. THE PATH OF THE MEAN IS NOT FAR TO SEE. EACH HAS HIS LAW OF IT IN HIMSELF AND IT IS SO BECAUSE WITH

人之爲道而遠人. 'When men part to a course and seek to be far from men.' The meaning is as in the translation. 2. See the 2d. h. k. ng, I at Chü Y. at 2. The object of the paragraph seems to be to show that the rule for dealing with 善 according to the

庸德之行，庸言之謹，有所
 求乎朋友，先施之，未能也，所
 求乎弟，以事兄，未能也，所
 求乎臣，以事君，未能也，所
 求乎子，以事父，未能也，所
 求乎道，丘未能一焉，所
 己而不願，亦勿施於人，君
 子之道，四丘未能一焉，所
 而止忠恕，違道不遠，施諸
 爲遠，故君子以人治人，改
 柯以伐柯，睨而視之，猶以

axe-handle to hew the other and yet, if we look askance from the one to the other, we may consider them as apart. Therefore, the superior man governs men, according to their nature, with what is proper to them, and as soon as they change what is wrong, he stops.

3. 'When one cultivates to the utmost the principles of his nature, and exercises them on the principle of reciprocity, he is not far from the path. What you do not like when done to yourself, do not do to others.

4. 'In the way of the superior man there are four things, to not one of which have I as yet attained - To serve my father, as I would require my son to serve me - to this I have not attained - to serve my prince as I would require my minister to serve me - to this I have not attained - to serve my elder brother, as I would require my younger brother to serve me - to this I have not attained - to set the example in behaving to a friend, as I would require him to behave to me - to this I have not attained. Earnest in practising the ordinary virtues, and careful in speaking about them, if, in his practice, he has anything defective, the superior man

principles of the Mean, in order to us than the one as to the other. The text is better and does not alter from its transmission. 'As we with man. The change is in many things him to like proper state. 3. Compare Annals, IV. 25. 4. The admissions made by Confucius here are more subtle, and we do not think the best of him because of them. The whole text is summary to meet, with the Chinese, on his

having seen, the other man accompanied with indignity death - on them, but cannot be all well that the same as put by him are in a measure hypothetical, his father having died when he was a child. He passes from speaking of himself by his name (丘) to speak of the co-ordiner, and the change is direct naturally made after the last 能也. 庸德之行，庸言之謹 - in the practice of ordinary

不足，不敢不勉，有餘，不敢盡，言顧行，行顧言，君子胡不慥慥爾。

○**國**君子素其位而行，不願乎其外。○**素**富貴，行乎富貴，○**素**貧賤，行乎貧賤，○**素**夷狄，行乎夷狄，○**素**患難，行乎患難。○**君子無入而不自得焉。**在上位，不陵下，在下位，不援上，正

dare not but exert himself, and if, in his words he has any excess, he dare not allow himself such licence. Thus his words have respect to his actions, and his actions have respect to his words, is it not just an entire sincerity which marks the superior man?

CHAR. XIV. 1. The superior man does what is proper to the station in which he is, he does not desire to go beyond this.

2. In a position of wealth and honour, he does what is proper to a position of wealth and honour. In a poor and low position, he does what is proper to a poor and low position. Situated among barbarous tribes, he does what is proper to a situation among barbarous tribes. In a position of sorrow and difficulty he does what is proper to a position of sorrow and difficulty. The superior man can find himself in no situation in which he is not himself.

3. In a high situation, he does not treat with contempt his inferiors. In a low situation, he does not court the favour of his

virtues. 1. the duties of a son, minister, &c. mentioned above, and 2. the exercise of ordinary speech. 3. speaking about the

virtues. To be practical being the station 有 所不足，不敢不勉 and to the speaking the two next clauses. 爾 as a

final particle. 耳 149 p. 1, 103

14. If we take the word 素 in its first sense, it means to be plain, to be simple, to be without any ornament or any artifice. It is to be as one is, to be as one is, to be as one is.

One who takes 素 as 見在 at present

15. If we take 素 in its second sense, it means to be plain, to be simple, to be without any ornament or any artifice. It is to be as one is, to be as one is, to be as one is.

16. If we take 素 in its third sense, it means to be plain, to be simple, to be without any ornament or any artifice. It is to be as one is, to be as one is, to be as one is.

17. If we take 素 in its fourth sense, it means to be plain, to be simple, to be without any ornament or any artifice. It is to be as one is, to be as one is, to be as one is.

素——素位者 即本來故有之位。素位 is the proper station in which

we have been. The meaning comes to mark the same as all these interpretations. 不願

乎其外——compare Analects XIV. 22. 11

行乎富貴——行乎富貴所當

行之道. He pursues the path, which

ought to be pursued amid riches and honours.

so, in the next clause. 自得 internally

‘self-permeating.’ The paraphrase made it

happy in conforming himself to his position.

Remember a question is what is said in chap.

14. 君子之中庸也 君子而時

己而不求於人，則無怨。上不怨天，下不尤人。故君子居易以俟命，小人行險以徼幸。子曰：射有似乎君子，失諸正鵠，反求諸其身。國君子之道，辟如行遠，必自邇，辟如登高，必自卑。詩曰：妻子好合，如鼓瑟琴，兄弟既翕，和樂且

superior. He rectifies himself, and seeks for nothing from others, so that he has no dissatisfactions. He does not murmur against Heaven, nor grumble against men.

4. Thus it is that the superior man is quiet and calm, waiting for the appointments of Heaven, while the mean man walks in dangerous paths, looking for lucky occurrences.

5. The Master said, 'In archery we have something like the way of the superior man. When the archer misses the centre of the target, he turns round and seeks for the cause of his failure in himself.'

CHAP. XV. 1. The way of the superior man may be compared to what takes place in travelling, when to go to a distance we must first traverse the space that is near, and in ascending a height, when we must begin from the lower ground.

2. It is said in the Book of Poetry, 'Happy union with wife and children, is like the music of lutes and harps. When there is concord among brethren, the harmony is delightful and enduring. Thus

中 + 援 is explained in the dictionary, after K'ang-ch'ing, by 章持, 'to drag and cling to.' The apposition of the two clauses makes the meaning plain. + 易, according to K'ang-ch'ing, 猶平安, 'is equivalent to peaceful and tranquil.' The Hsiang says, 易平地也, '易 means level ground.' This is most correct, but we cannot so well express it in the translation. 3. 正, the 1st line, and 鵠 are both names of birds, small and swift, and difficult to be hit. On this account, a picture of the former was painted on the middle of the target, and a figure of the latter was attached

to it in leather. It is not meant, however, to tell that they were both used in the same target, at the same time. For another illustration of the way of the superior man from the example of archery see Analects, III. vii.

10. 1. THE FRATERNITY OF THE MEAN. THIS IS AN ORIGINALLY ADVANCED BOOK. THE MEAN. 1. 辟 is read as, and 鵠, a, from the Hsiang. II. 1. On IV. vi. 3. 8. The ode celebrates, in a grateful tone, the dependence of brethren on us as the and the harmony of brotherly harmony. 2. 易 says: Although there may be the happy union of wife and children, like the music of lutes and harps, yet there must also be the harmonious concord of brethren, with its attending delight, and then may wife and children be regulated and enjoyed. Brothers

服以承祭祀。下之人，齊明盛服。而不可遺使。視之而弗見，聽之而弗聞。爲德其盛矣乎。子曰：鬼神之神，其順矣乎。爾妻帑。子曰：父

you regulate your family, and enjoy the pleasure of your wife and children.

3. The Master said, 'In such a state of things, parents have entire complacency!

CHAP. XVI. 1. The Master said, 'How abundantly do spiritual beings display the powers that belong to them!

2. 'We look for them, but do not see them; we listen to but do not hear them, yet they enter into all things, and there is nothing without them.

3. 'They cause all the people in the kingdom to fast and purify themselves, and array themselves in their richest dresses, in order to

we near to us, while wife and children are more remote. Thus it is, that from what is near we proceed to what is remote. He adds that country the relationship of husband and wife was not among the five relationships of society, because the union of brothers is from Heaven and that of husband and wife is from man. This is understood to be a remark of Confucius on the side. From wife and children, and brothers, parents at last are reached, illustrating how from what is low we ascend to what is high. But all this is far fetched and obscure.

It is an illustration, from the operations and influence of spiritual beings, of the way in the Mean. What is said of the sacrifice in this chapter is only by way of illustration. There is no design, on the part of the sage, to dwell on his views on these beings or spirits. The key of it is to be found in the last paragraph, where the 夫微之顯 evidently

refers to 莫顯乎微 in chap. I. This paragraph, therefore, should be separated from the others, and not interpreted specially of the sacrifice. I think that Mr. Mulligan, in rendering II. Theology of the Ch. new p. 30

'How great then is the manifestation of their abundance. Whilst displaying to us power they are not to be conceived, was wrong, not understanding that he may be deceived by the example of many Chinese commentators.

The second clause of par 2—誠之不可

辨如此 appears altogether synonymous

with the 誠於中必形於外 in the

大學傳 chap. vi. it is in which chapter we

have seen that the whole of chap. I, para. 1, has a remarkably similar meaning. However we may be driven to find a second, mystical, meaning for 誠 is the 6th part of this work,

there is no necessity to do so here. With regard to what is said of the new gods, it is only the first two paragraphs which occasion difficulty. In the 3rd par, the sage speaks of the spiritual beings that are sacrificed to. 齊—

read ch. we Anas. VII. xu. The same is the subject of the 4th par. we rather spiritual beings generally. whether we differed in or not, sacrifice themselves and we able to build our conduct. See the 5th-ching, III. ii. Ch. II. of 7, which is said to have been composed by one of the rulers of Wei, and was repeated daily in his house for his wisdom. In the context of the 4th-ching he is warned to be careful of his conduct when alone as when in company. For strength we are warned, 'Millions of spiritual beings with the earth,'

and can take note of us. The 思 we find particularly here, without meaning. It is often used in the 5th-ching. 度, read in 6th form,

'so conjecture,' 'so measure. 射, read in 6th form, 'so dislike. What now are the

爲聖人尊爲天子，富有四海之內，宗廟饗之，子孫保之。故大德必得其位，必得其祿，必得其名，必得其壽。故天之生物，必因其材而篤焉，故栽者培之，傾者覆之。詩曰：嘉樂君子，憲憲令

Shun! His virtue was that of a sage, his dignity was the throne, his riches were all within the four seas. He offered his sacrifices in his ancestral temple and his descendants preserved the sacrifices to himself.

2. "Therefore having such great virtue, it could not but be that he should obtain the throne, that he should obtain those riches that he should obtain his fame that he should attain to his long life."

3. "Thus it is that Heaven, in the production of things is sure to be faithful to them, according to their qualities. Hence the tree that is flourishing, it nourishes, while that which is ready to fall, it overthrow."

4. "In the Book of Poetry, it is said "The admirable, amiable prince displayed conspicuously his exceeding virtue, adjusting his

me the connection between Shun's great virtue, and all the other qualities of his that follow. The paragraph however try to see it in this way. A man without virtue is a. Except to let himself be pushed. For Shun was not a man who pushed and acted with out any effort. A virtue a stage. His great was the distinction which he then displayed in his person. And with regard to the other part of the text 四海之內. The four parts called 博物志. The four parts of the points of heaven and earth are connected together by the waters of the earth being a small space in the midst of them. Hence, as the ruler over the kingdom (人王) is said to govern all within the four seas. See also in the Analects XII v 4. The characters 宗廟 are thus explained. "Every man has his own place. The two together mean the place where the figures of a man and a woman are. (2) But says nothing on 宗廟

之 because he had given it to the view of some who thought that this was drawn

mostly in the ancestral temple of Yao. But is a chapter of proof that he acted out of his own and amounted to being a great person. See also the text 中節說 in the

樂. The character is good, and is often used for 樂. In the text 樂 we must take it here, as explained above, that is his merit. As Shun was the throne to Yao, and I did not run in the name of his family, we must take 保之 as in the translation. In the time of the Chou dynasty there were descendants of Shun, possessor of the State of Lu (陸), and of course

not being to him. 3. The 其 must refer to every one to 大德. 4. 1st, 2nd, the whole must be that a what is appropriate in such a situation. The character is a be pushed and a be refused. 5. 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, 31st, 32nd, 33rd, 34th, 35th, 36th, 37th, 38th, 39th, 40th, 41st, 42nd, 43rd, 44th, 45th, 46th, 47th, 48th, 49th, 50th, 51st, 52nd, 53rd, 54th, 55th, 56th, 57th, 58th, 59th, 60th, 61st, 62nd, 63rd, 64th, 65th, 66th, 67th, 68th, 69th, 70th, 71st, 72nd, 73rd, 74th, 75th, 76th, 77th, 78th, 79th, 80th, 81st, 82nd, 83rd, 84th, 85th, 86th, 87th, 88th, 89th, 90th, 91st, 92nd, 93rd, 94th, 95th, 96th, 97th, 98th, 99th, 100th, 101st, 102nd, 103rd, 104th, 105th, 106th, 107th, 108th, 109th, 110th, 111th, 112th, 113th, 114th, 115th, 116th, 117th, 118th, 119th, 120th, 121st, 122nd, 123rd, 124th, 125th, 126th, 127th, 128th, 129th, 130th, 131st, 132nd, 133rd, 134th, 135th, 136th, 137th, 138th, 139th, 140th, 141st, 142nd, 143rd, 144th, 145th, 146th, 147th, 148th, 149th, 150th, 151st, 152nd, 153rd, 154th, 155th, 156th, 157th, 158th, 159th, 160th, 161st, 162nd, 163rd, 164th, 165th, 166th, 167th, 168th, 169th, 170th, 171st, 172nd, 173rd, 174th, 175th, 176th, 177th, 178th, 179th, 180th, 181st, 182nd, 183rd, 184th, 185th, 186th, 187th, 188th, 189th, 190th, 191st, 192nd, 193rd, 194th, 195th, 196th, 197th, 198th, 199th, 200th, 201st, 202nd, 203rd, 204th, 205th, 206th, 207th, 208th, 209th, 210th, 211st, 212th, 213th, 214th, 215th, 216th, 217th, 218th, 219th, 220th, 221st, 222nd, 223rd, 224th, 225th, 226th, 227th, 228th, 229th, 230th, 231st, 232nd, 233rd, 234th, 235th, 236th, 237th, 238th, 239th, 240th, 241st, 242nd, 243rd, 244th, 245th, 246th, 247th, 248th, 249th, 250th, 251st, 252nd, 253rd, 254th, 255th, 256th, 257th, 258th, 259th, 260th, 261st, 262nd, 263rd, 264th, 265th, 266th, 267th, 268th, 269th, 270th, 271st, 272nd, 273rd, 274th, 275th, 276th, 277th, 278th, 279th, 280th, 281st, 282nd, 283rd, 284th, 285th, 286th, 287th, 288th, 289th, 290th, 291st, 292nd, 293rd, 294th, 295th, 296th, 297th, 298th, 299th, 300th, 301st, 302nd, 303rd, 304th, 305th, 306th, 307th, 308th, 309th, 310th, 311st, 312th, 313th, 314th, 315th, 316th, 317th, 318th, 319th, 320th, 321st, 322nd, 323rd, 324th, 325th, 326th, 327th, 328th, 329th, 330th, 331st, 332nd, 333rd, 334th, 335th, 336th, 337th, 338th, 339th, 340th, 341st, 342nd, 343rd, 344th, 345th, 346th, 347th, 348th, 349th, 350th, 351st, 352nd, 353rd, 354th, 355th, 356th, 357th, 358th, 359th, 360th, 361st, 362nd, 363rd, 364th, 365th, 366th, 367th, 368th, 369th, 370th, 371st, 372nd, 373rd, 374th, 375th, 376th, 377th, 378th, 379th, 380th, 381st, 382nd, 383rd, 384th, 385th, 386th, 387th, 388th, 389th, 390th, 391st, 392nd, 393rd, 394th, 395th, 396th, 397th, 398th, 399th, 400th, 401st, 402nd, 403rd, 404th, 405th, 406th, 407th, 408th, 409th, 410th, 411st, 412th, 413th, 414th, 415th, 416th, 417th, 418th, 419th, 420th, 421st, 422nd, 423rd, 424th, 425th, 426th, 427th, 428th, 429th, 430th, 431st, 432nd, 433rd, 434th, 435th, 436th, 437th, 438th, 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582nd, 583rd, 584th, 585th, 586th, 587th, 588th, 589th, 590th, 591st, 592nd, 593rd, 594th, 595th, 596th, 597th, 598th, 599th, 600th, 601st, 602nd, 603rd, 604th, 605th, 606th, 607th, 608th, 609th, 610th, 611st, 612th, 613th, 614th, 615th, 616th, 617th, 618th, 619th, 620th, 621st, 622nd, 623rd, 624th, 625th, 626th, 627th, 628th, 629th, 630th, 631st, 632nd, 633rd, 634th, 635th, 636th, 637th, 638th, 639th, 640th, 641st, 642nd, 643rd, 644th, 645th, 646th, 647th, 648th, 649th, 650th, 651st, 652nd, 653rd, 654th, 655th, 656th, 657th, 658th, 659th, 660th, 661st, 662nd, 663rd, 664th, 665th, 666th, 667th, 668th, 669th, 670th, 671st, 672nd, 673rd, 674th, 675th, 676th, 677th, 678th, 679th, 680th, 681st, 682nd, 683rd, 684th, 685th, 686th, 687th, 688th, 689th, 690th, 691st, 692nd, 693rd, 694th, 695th, 696th, 697th, 698th, 699th, 700th, 701st, 702nd, 703rd, 704th, 705th, 706th, 707th, 708th, 709th, 710th, 711st, 712th, 713th, 714th, 715th, 716th, 717th, 718th, 719th, 720th, 721st, 722nd, 723rd, 724th, 725th, 726th, 727th, 728th, 729th, 730th, 731st, 732nd, 733rd, 734th, 735th, 736th, 737th, 738th, 739th, 740th, 741st, 742nd, 743rd, 744th, 745th, 746th, 747th, 748th, 749th, 750th, 751st, 752nd, 753rd, 754th, 755th, 756th, 757th, 758th, 759th, 760th, 761st, 762nd, 763rd, 764th, 765th, 766th, 767th, 768th, 769th, 770th, 771st, 772nd, 773rd, 774th, 775th, 776th, 777th, 778th, 779th, 780th, 781st, 782nd, 783rd, 784th, 785th, 786th, 787th, 788th, 789th, 790th, 791st, 792nd, 793rd, 794th, 795th, 796th, 797th, 798th, 799th, 800th, 801st, 802nd, 803rd, 804th, 805th, 806th, 807th, 808th, 809th, 810th, 811st, 812th, 813th, 814th, 815th, 816th, 817th, 818th, 819th, 820th, 821st, 822nd, 823rd, 824th, 825th, 826th, 827th, 828th, 829th, 830th, 831st, 832nd, 833rd, 834th, 835th, 836th, 837th, 838th, 839th, 840th, 841st, 842nd, 843rd, 844th, 845th, 846th, 847th, 848th, 849th, 850th, 851st, 852nd, 853rd, 854th, 855th, 856th, 857th, 858th, 859th, 860th, 861st, 862nd, 863rd, 864th, 865th, 866th, 867th, 868th, 869th, 870th, 871st, 872nd, 873rd, 874th, 875th, 876th, 877th, 878th, 879th, 880th, 881st, 882nd, 883rd, 884th, 885th, 886th, 887th, 888th, 889th, 890th, 891st, 892nd, 893rd, 894th, 895th, 896th, 897th, 898th, 899th, 900th, 901st, 902nd, 903rd, 904th, 905th, 906th, 907th, 908th, 909th, 910th, 911st, 912th, 913th, 914th, 915th, 916th, 917th, 918th, 919th, 920th, 921st, 922nd, 923rd, 924th, 925th, 926th, 927th, 928th, 929th, 930th, 931st, 932nd, 933rd, 934th, 935th, 936th, 937th, 938th, 939th, 940th, 941st, 942nd, 943rd, 944th, 945th, 946th, 947th, 948th, 949th, 950th, 951st, 952nd, 953rd, 954th, 955th, 956th, 957th, 958th, 959th, 960th, 961st, 962nd, 963rd, 964th, 965th, 966th, 967th, 968th, 969th, 970th, 971st, 972nd, 973rd, 974th, 975th, 976th, 977th, 978th, 979th, 980th, 981st, 982nd, 983rd, 984th, 985th, 986th, 987th, 988th, 989th, 990th, 991st, 992nd, 993rd, 994th, 995th, 996th, 997th, 998th, 999th, 1000th.

德宜民宜人，受祿于天。保佑命之，自天申之。故大德者必受命。孔子曰：無憂者，其惟文王乎！以王季爲父，以武王爲子，父作之，子述之。武王纘大王王季文王之緒，壹戎衣而有天下，身不失天下之顯名，尊爲天

people, and adjusting his officers. Therefore, he received from Heaven the emoluments of dignity. It protected him, assisted him, decreed him the throne, sending from Heaven these favours, as it were repeatedly.

5. 'We may say therefore that he who is greatly virtuous will be sure to receive the appointment of Heaven.'

CHAP. XVIII. 1. The Master said, 'It is only king Wan of whom it can be said that he had no cause for grief! His father was king Chi, and his son was king Wu. His father laid the foundations of his dignity, and his son transmitted it.

2. 'King Wu continued the enterprises of king Tai, king Chi, and king Wan. He once buckled on his armour, and got possession of the kingdom. He did not lose the distinguished personal reputation which he had throughout the kingdom. His dignity was the royal throne. His riches were the possession of all within the

explained by most commentators as equally capable of a good and bad application. This may be said of 材, but not of 德 and the 生 in 天之生物 would seem to determine the meaning of both to be only good. If this be so, then the last clause 傾者覆之 is only an after-thought of the writer, and, indeed, the sentiment of it is out of place in the chapter.

裁 is best taken, with 2 kang-hang, as 植 and not, with Chü Hsi, as merely 植. The 3rd clause, 則天之道 假 則 假 for 假 and 顯 for 憲. The prince spoken of is king Wan, who is thus brought forward to end in the lesson taken from Shun. That lesson, for ever, is stated much too broadly in the last paragraph. It is well to say that only virtue is a

solid title to eminence, but to hold forth the certain attainment of wealth and position as an inducement to virtue is not favourable to morality. The case of Chü Hsi's husband, who said and did as inconsistent with these two things.

4. Of king Wan's father we are told, in CHAP. 1. Shun's father was bad, and the fathers of Yao and Yu were bad and distinguished. Yao and Shun were both bad, and Yu a bad man. But in Wan's father, father was a part of a good, not for satisfaction and happiness. King Chi was the duke Chieh (子泄), the most distinguished by his virtues and prowess, of all the princes of his time. He prepared the way for the operation of his family. 父作之子述之 the 之 is made to refer to 基業 'the foundation of the kingdom,' but it may as well be referred to Wan himself. 大王, - this was the duke

子富有四海之內，宗廟饗之，子孫保之。武王受命，周公成文武之德，追王大王王季，上祀先公以天子之禮，斯禮也，達乎諸侯大夫及士庶人，父爲大夫，子爲士，葬以大夫，祭以士；父爲士，葬以大夫，祭以士；父爲大夫，子爲士，葬以大夫，祭以士；父爲士，葬以大夫，祭以士。

four sons. He offered his sacrifices in his ancestral temple, and his descendants maintained the sacrifices to himself.

3. 'It was in his old age that king Wü received the appointment to the throne, and the duke of Chän completed the virtuous course of Wän and Wü. He carried up the title of king to T'ai and Chü, and sacrificed to all the former dukes as to them with the royal ceremonies. And this rule he extended to the princes of the kingdom, the great officers, the scholars, and the common people. If the father were a great officer and the son a scholar, then the burial was that due to a great officer, and the sacrifice that due to a scholar. If the father were a scholar and the son a great officer, then the burial was that due to a scholar, and the sacrifice that due to a great officer. The one year's mourning was made to extend only

Tai-fu (覆父) the father of Chü-shi a prince of great eminence, and also, on the death of the Yin dynasty, drew to his family the thoughts of the people. 終, — the end of a season. It is used here for the beginning of a new way traceable to the virtuous progenitors of the Wü.

齊戎衣 is interpreted by K'ang-ch'ang:—

'He destroyed the great Yin and sought even mountains defend his view. It is not worth what nothing holds, what may be said for and against it. He did not lose his distinguished reputation' that is, though he proceeded against his rightful sovereign, the people did not change their opinion of his virtue.

末-老, 'when old. Wü was 87 when he became emperor, and he only reigned 7 years. His brother Tai (旦) the duke of Chän succeeded, VI. xxi; VII. v) acted as his adviser

minister. In 追王, 'Wü was the 4th king, in which the character denotes 'to exercise the sovereign power.' 上祀先公云云

the house of Chän traced their lineage up to the T'ü K'ü (帝嚳) 322 323. But a famous passage of the Shu, King T'ü and King Chü are spoken of as if the possession of these titles had been by king Wü, for there are very long disjunctions. See the 中世說, 324.

The truth seems to be, that king Wü, carry on his lineage as shown up, and if State continued the title and made it a general rule about burial and so forth what is described.

From 斯禮也 to the end, we are at first inclined to translate in the present tense and the past with a reference to the king to come correct. The year's mourning is to be paid, especially for males, and it did not extend beyond

三年之喪，達乎天子，
 父母之喪，無貴賤，一
 也。
 孟子曰：武王周公，其
 達孝矣乎？夫孝者，善
 繼人之志，善述人之
 事者也。春秋脩其祖
 廟，陳其宗器，設其裳
 衣，薦其時食。宗廟之
 禮，所以序昭穆也。序

to the great officers, but the three years' mourning extended to the Son of Heaven. In the mourning for a father or mother, he allowed no difference between the noble and the mean.

CHAP. XIX. 1. The Master said, 'How far-extending was the filial piety of king Wû and the duke of Ch'au !

2. 'How filial piety is seen in the skilful carrying out of the wishes of our forefathers, and the skilful carrying forward of their undertakings.

3. 'In spring and autumn, they repaired and beautified the temple-halls of their fathers, set forth their ancestral vessels, displayed their various robes, and presented the offerings of the several seasons.

4. 'By means of the ceremonies of the ancestral temple, they distinguished the royal kindred according to their order of descent. By ordering the parties present according to their rank, they distinguished the more noble and the less. By the arrangement of the

the great officers, because their names were the subjects of the princes and the sovereign, and feelings of kindred must not be allowed to come into collision with the relation of governor and governed. On the three years' mourning. — *Anal. Xvii* art.

12. THE FIVE TEACHINGS FILIAL PIETY OF KING WU, AND OF THE DUKE OF CH'AU. 1. 達

taken by Ch'ü as meaning 'universally acknowledged', 'far extending as better and powerful with the meaning of the term in other parts of the Work. 2. This definition of 孝 or 'filial piety, is worthy of notice. Its operation comes not with the love of parents and paternal parents. 人—前人, 'ancestral-ancestor' but English when seems to require the addition of 孝. 3. 春秋—the anniversary of China sacrificed, as they still do, to their ancestors every season. Meaning from the

spring, the names of the sacrifices appear to have been 利, 禘 or 祫, 嘗 and 烝.

Others, however, give the names as 酌, 饋, 嘗, 烝 while some affirm that the spring

sacrifice was 禘. Though spring and autumn only are mentioned in the text, we are to understand that what is said of the sacrifices in these seasons applies to all the others. 祖廟

'hall of temple of ancestors' of which the sovereign had seven (see the next paragraph) all included in the name of 宗廟. 宗廟, 'ancestral or 'consensus, remains. Ch'ü has understood by them to be, something like our *regia*. Ch'ang & ang-ni ang make them and apparently with more correctness, simply the 'mortificial vessels' 裳衣—lower and

upper garments, with the labour of which the

爵所以辨貴賤也。序事所以辨
賢也。旅酬下爲
上所以逮賤也。
燕毛所以序齒
也。踐其位行其
禮。奏其樂敬其
所尊。愛其所親。
事死如事生。事
亡如事存。孝之

services, they made a distinction of talents and worth. In the ceremony of general plugging, the inferiors presented the cup to their superiors, and thus something was given the lowest to last. At the concluding feast, places were given according to the hair, and thus was made the distinction of years.

5. They occupied the places of their forefathers, practised their ceremonies, and performed their music. They revered those whom they honoured, and loved those whom they regarded with affection. Thus they served the dead as they would have served them alive, they served the departed as they would have served them had they been continued among them.

parties personall the deceased were invited
4. It was an old custom of the
house of a company; it was a way of
were not the same in the
which are the subject of the present
graph, but the great 禮 and 樂
and in that case I would give my
The ceremony, as mentioned above, had seven
也 belonged to the seven musical
whom the dynasty traced its origin. At the
great ear-then, the music was played
treasury (the great ear-then) were ranged
three in a row, the family belonging to the
pillars, the second in a row from the north
being the great ear-then, the family of
those who founded the north. After
mouth, the region of border, the latter were
called 昭 the latter, from the north, the
mouth region, were called 穆. As the dynasty
was prolonged and success in sovereignty led
the order tables were reversed, now transferred
to what was called the 昭 穆, not as that was
in the 昭 displaced the former 昭 and
as in the 穆. As the sun from the royal
landed arranged themselves as they were de-
scended from a 昭 on the left and from a 穆
on the right, and thus a genealogical order

ness of peace was maintained among them.
The ceremony of general (旅 - 衆) drink-
ing occurred towards the end of the sacrifice.
The first takes 爲 the second, saying that
to have a drink in a room or house was
accompanied by a drink in a room or house
had a drink in a room or house by taking a
cup of wine, at the same time presented a
cup of wine to the second, and then he called
his employment. Yü and takes 爲 in the

ordinary tone, 下爲上, the inferior were
the superiors. In the music did present a cup
to the superiors, but had the music of drinking
that the music. The 樂 was a ceremony
first confined to the royal kindred. 3. 踐

其位 according to Kang-chang, it is
considered their names according to this, it
is that the music was played in the
ancestral temple. On the other side, he says
that it will be taken as a ceremony. The
ancestral temple of King Wen was not in a house and
the place in the temple had a name
of music. It was a name of the four
parties who took it. By these whom
they took, their people, his great
and ended their ancestors and he. There was
a name of the four parties and ended a
to play the great music. The two
ending sentences are important, as the people

爲大親親之殺尊賢
之等禮所生也在下
位不獲乎上民不可
得而治矣故君子不
可以不脩身思脩身
不可以不事親思事
親不可以不知人思
知人不可以不知天
天下之達道五所以
行之者三曰君臣也

it is in honouring the worthy. The decreasing measures of the love due to relatives, and the steps in the honour due to the worthy, are produced by the principle of propriety.

6. 'When those in inferior situations do not possess the confidence of their superiors, they cannot retain the government of the people.

7. 'Hence the sovereign may not neglect the cultivation of his own character. Wishing to cultivate his character, he may not neglect to serve his parents. In order to serve his parents, he may not neglect to acquire a knowledge of men. In order to know men, he may not dispense with a knowledge of Heaven.

8. 'The duties of universal obligation are five, and the virtues wherewith they are practised are three. The duties are those between sovereign and minister, between father and son, between

者人也。' Benevolence to man. We find the same language in Mencius, VII. 11, 16. This virtue is called *man*—man-loving feeling, and the *between* as *between* as to man as he is born. They are that whereby man is man. See the 中庸說 in the 殺—in the first tone, read *man*. It is opposed to 隆 and means 'flourishing,' 'growing here.' 禮所生 we have in the 家語 禮所以生, which would seem to mean 'such that whereby ceremonies are produced. But there follow the words—禮者政之本也. The 'produced' in the translation can well be 'distinguished.' Yang-tz explains 生 by 辨明. 4. This has crept into the text here by mistake. It belongs to par 17, below. We do not find it here in the 家語. 君子天下之達道

from the sake of accuracy. I feel in trying to translate *between*—between the different parts of the passage. He may not be without knowledge of man. Why? Because, man-love, *man*—man-loving, and *between* as to man as he is born, and *between* them as friends, that a man perfects his *man* and is able to serve his relatives. 'He may not be without knowing H. man. Why? Because, I am told, the gradations in the form of relations and that in serving the worthy, are a heavenly arrangement and a heavenly order—natural, necessary principles. But in the explanation, 知人 has a very different meaning from what it has in the preceding clause. 親 has a less precise meaning being more relational than *man*. 5. 8. From this down to par. 11 there is no right reference to the character of the 'man' which has in par. 8. no more trace in the doctrine of 'parental' which government is the end in paragraphs 12-15. The path proper to be

父子也，夫婦也，昆弟也，朋
友之交也，五者，天下之達
道也。知仁勇三者，天下之
達德也，所以行之者一也。
或生而知之，或學而知之，
或困而知之，及其知之，一
也。或安而行之，或利而行
之，或勉強而行之，及其成
功，一也。子曰：好學近乎知，
力行近乎仁，知恥近乎勇。

husband and wife, between elder brother and younger, and those belonging to the intercourse of friends. These five are the duties of universal obligation. Knowledge, magnanimity, and energy, these three, are the virtues universally binding. And the means by which they carry the duties into practice is singleness.

9. 'Some are born with the knowledge of these duties, some know them by study, and some acquire the knowledge after a painful feeling of their ignorance. But the knowledge being possessed, it comes to the same thing. Some practise them with a natural ease, some from a desire for their advantage, and some by strenuous effort. But the achievement being made, it comes to the same thing.'

10. The Master said, 'To be fond of learning is to be near to knowledge. To practise with vigour is to be near to magnanimity. To possess the feeling of shame is to be near to energy.'

known by all under heaven — the task of the Mean. 知 — 智 is the knowledge necessary to know the detailed course of duty. 仁 — 仁 is the magnanimity, or I style it for want of a better term, to pursue it. 勇 is the valour, energy, which maintains the pre-eminence of the Mean and the practice. 所以行之者一也, this, according to Ying Sh, means — From the various kings (百王) downwards, in the practising of these five duties, and three

virtues, there has been but one method. There is a book to read, an art to be used, and exertion. This, however, is not satisfactory. We want a substantive meaning for 一. This is the Hsü-gi-mu. He says — 一則誠而已, — is simply a purity, the sincerity, by which the real of the work dwells with such strange pre-eminence. I translate, therefore, — here by singleness. There wants a reference in the text to 獨 (shuei) p. 2. The singleness is that of the soul in the appropriate way, and of the fulfilment of the Mean, which is attained by watchfulness over one's

知斯三者則知所
以脩身知所以脩
身則知所以治人
知所以治人則知
所以治天下國家
矣凡爲天下國家
有九經曰脩身也
尊賢也親親也敬
大臣也體群臣也
子庶民也來百工

11. 'He who knows these three things knows how to cultivate his own character. Knowing how to cultivate his own character he knows how to govern other men. Knowing how to govern other men, he knows how to govern the kingdom with all its States and families.

12. 'Al, who have the government of the kingdom with its States and families have nine standard rules to follow;—viz. the cultivation of their own characters, the honouring of men of virtue and talents, affection towards their relatives, respect towards the great ministers, kind and considerate treatment of the whole body of officers, dealing with the mass of the people as children; encouraging the resort of all classes of artisans; indulgent treat-

ment, when done. 行之 I understand as in the second clause of the paragraph. 9. Confucius Analects, XVI. 12. 利. —compare Analects, XX. 11. 強 and 12. 10. 強, 'to supply violent efforts. Chü Hsi says 'The 之 in 知之 and 行之 refers to the duties of a man as a citizen. But is there the threefold difference in the knowledge of these duties? And who are they who can yearn on them as their own? In Chü Hsi's opinion, that 子曰 is here superfluous. In the 家語, however, we find the last paragraph followed by 'The Duke said, 'You are desirous of accomplishing this. But I am stupid and unable to accomplish this. Then, comes in a paragraph. 'Confucius said, 曰. The 子曰 therefore, prove that Tsun-ku took this chapter from some existing document that which we have in the 家語 or some other. Confucius's words were intended to encourage and stimulate the duke. Learning, in that instance, grand. Thus ought to be nearly, not absolutely, attached to 知也. —knowing to be attained, i. e. being attained as being better done, leading to the due measure and to be on 93. 'These three things are the three things in the last para-

graph, which makes an approximation at least to the three virtues which connect with the discharge of duty attainable by every one. What connects the various steps of the climb is the unlimited confidence in the power of the principle of two rules which we have had no reason to point out so frequently in 'The Great Learning.' In these nine standard rules, it is to be borne in mind, subordinate the government of Wen and Wen referred to in par. 2. Commanders arrange the 4th and 5th rules and the second and the 6th, 7th, 8th, and 9th after the third so that after 'the cultivation of the person' we have here an expansion of 親親 and 尊賢 in par. 2. 凡爲—

爲—治 'to govern. The student will do well to understand 者 after 家 尊賢. —by the 賢 here are understood specially the officers called 師, 傅, and 保, the 三公 and the 三孤 who, as teachers and guardians, were not styled 臣 'ministers, or servants' see the Shu-ch'ing, V. 221 p. 6. 厥大臣.—by the 大臣 are understood the six 卿—the ministers of Instruction, the Minister of Religion, &c. See the Shu, V. 221.

也。柔遠人也。懷諸侯也。脩身則道立，尊賢則不惑，親親則諸父昆弟不怨，敬大臣則不眩，體群臣則士之報禮重，子庶民則百姓勸，來百工則財用足，柔遠人則四方歸之，懷諸侯則天

ment of men from a distance; and the kindly cherishing of the princes of the States.

11. 'By the ruler's cultivation of his own character, the duties of universal obligation are set forth. By honouring men of virtue and talents, he is preserved from errors of judgment. By showing affection to his relatives, there is no grumbling nor resentment among his uncles and brethren. By respecting the great ministers, he is kept from errors in the practice of government. By kind and considerate treatment of the whole body of officers, they are led to make the most grateful return for his courtesies. By dealing with the mass of the people as his children, they are led to exhort one another to what is good. By encouraging the resort of all classes of artisans, his resources for expenditure are rendered ample. By indulgent treatment of men from a distance, they are brought to resort to him from all quarters. And by kindly cherishing the princes of the States, the whole kingdom is brought to revere him.

十一 體羣臣—the 羣臣 are the great 臣 (臣) 22212. 4 柔遠人—Chü Hsi
of subordinate officers after the two preceding classes. K'ang-ch'ang says—體猶接納
體—to receive, to which Yü-ka adds—與
之同體, 'being of the same body with
them.' Chü Hsi brings out the force of the
term in this way—體謂設以身處
其地, 而察其心也. 體 means
that he places himself in their place, and so
understands their feelings. 子庶民—子 is
a verb, 'to make children of,' 'to treat kindly as
children.' 來百工—來—招來, 'to
call to come, 'to encourage.' The 百工
or various artisans, were, by the statutes of
Chou, under the superintendence of a special
officer and it was his business to draw them out
and forth from among the people. See the

by 遠人 understands 賓旅 'guests or
visitors, and travellers, or travelling merchants.'
K'ang-ch'ang understands by them 蕃國之
諸侯 'the princes of surrounding king-
doms, i.e. of the tribes that lay beyond the six
As (服), or feudal territories of the Chou rule.
But these would hardly be spoken of below the
諸侯. And among them, in the 6th rule,
would be included the 賓 or guests, the
princes themselves of the royal court, or their
envoys. I doubt whether any others beside the
族, or travelling merchants, are intended by
the 遠人. If we may adopt, however, K'ang-
ch'ang's view, this is the rule for the treatment
of foreigners by the government of Chou. 12.
This paragraph describes the happy effects of

下畏之。齊明盛服，非
禮不動，所以脩身也。
去讒遠色，賤貨而貴
德，所以勸賢也。尊其
位，重其祿，同其好惡，
所以勸親親也。官盛
任使，所以勸大臣也。
忠信重祿，所以勸士
也。時使薄斂，所以勸
百姓也。日省月試，既

14. 'Self-adjustment and purification, with careful regulation of his dress, and the not making a movement contrary to the rules of propriety — this is the way for a ruler to cultivate his person. Discarding slanderers, and keeping himself from the seductions of beauty — making light of riches, and giving honour to virtue — this is the way for him to encourage men of worth and talents. Giving them places of honour and large emolument, and sharing with them in their likes and dislikes — this is the way for him to encourage his relatives to love him. Giving them numerous officers to discharge their orders and commissions — this is the way for him to encourage the great ministers. According to them a generous confidence, and making their emoluments large — this is the way to encourage the body of officers. Employing them only at the proper times, and making the imposts light — this is the way to encourage the people. By daily examinations and monthly trials, and by making their rationals in accordance with their labours — this is the

observing the above nine rules. 道立, — by
道 are understood the five duties of universal
obligation. We read in the 日講: 'About
these nine rules, the only point is that
sovereigns are not able to practice them alone.
Let the ruler be really able to cultivate
his person, then will the universal virtues and
universal virtues be all complete, so that he
shall be an example to the whole kingdom, will
the states and families. Those duties will be set
up (道立), and men will know what to
follow. 不惑 means, according to Ch'ü
Hsi, 不疑於理, he will have no doubt
as to principle. K'ang-sheng explains it by
謀者具, his counsels will be good. This
better in the governing, the weather being there

specified in the note on the preceding para-
graph, their sovereign's examinations and studies.
The addition of 諸 determines the 父 to be
children, see the 爾雅, i. e. 兄弟 are
all the younger branches of the ruler's kindred.
不眩 — 不惑, but the description and mis-
take will be in the affairs in charge of those
great ministers. 羣臣 and 士 are the same
persons. 勸, see in Analects, li. xi. Yang
sh explains: 'Love — They will exert and
of modesty and will to serve the ruler'.
用財用足 (Ch'ü Hsi says: 'The heart of
all classes of artisans being encouraged, there
is an increase in the production of goods, and of
them, and an increase in the goods, and the
and the husbandman and the craftsman. It is

路,事前定,則不困,行
 前定,則不疚,道前定,
 則不窮。在下位,不獲
 乎上,民不可得而治
 矣。獲乎上有道,不信
 乎朋友,不獲乎上矣。
 信乎朋友有道,不順
 乎親,不信乎朋友矣。
 順乎親有道,反諸身
 不誠,不順乎親矣。誠

stumbling. If affairs be previously determined, there will be no difficulty with them. If one's actions have been previously determined, there will be no sorrow in connexion with them. If principles of conduct have been previously determined, the practice of them will be inexhaustible.

17. 'When those in inferior situations do not obtain the confidence of the sovereign, they cannot succeed in governing the people. There is a way to obtain the confidence of the sovereign;—if one is not trusted by his friends, he will not get the confidence of his sovereign. There is a way to being trusted by one's friends,—if one is not obedient to his parents, he will not be true to friends. There is a way to being obedient to one's parents,—if one, on turning his thoughts in upon himself, finds a want of sincerity, he will

analogy of all the other clauses. 忠 and 信
 must be descriptive of the ruler. 時便—
 compare Ana I. 7. 既聚 we have in
 the 家語. 餼, which Kang-ch'ang ex-
 plains by 稍食 'ration allowed by govern-
 ment'—see Morrison, character 稍. Chu
 follows Kang-ch'ang, but I agree with Mao.
 that 聚 and not 餼 is to be substituted here
 for 既. 稱, all forms, 'to weigh,' 'to be
 according to. The trials and examinations,
 with these ration, show that the artisans are
 not to be understood as dispersed among the
 people. Ambassadors from five ga countries
 have been received up to the present century,
 according to the clause here given. And the
 two last regulations are quite in harmony with
 the widest view that China claims over the
 enquiries which they may represent. But the

the case of travellers, and travelling merchants,
 passing from one State to another, there were
 regulations regulating one, which may be added
 to. But see all the explanations here: on the
 中庸說 and the 日講. 德絕
 世舉聖國 on Ana XX. 17. 13. We
 have all, on the last clause as a man-
 ing the means by which they are carried
 out practice is one and the same. Then
 this means will be the 操 or 'previous
 preparation of the next paragraph. This is
 that interpret a of h ang ch'ang and Ying is
 who take the two paragraphs together. But
 according to Chu, the one thing is possible
 as in par 8. 16. The all things has reference
 to the above duty, virtue, and standard rule.
 17. The object here seems to be to show that the
 obligation of sincerity is at the base of that
 previous preparation, which is essential to suc-
 cess in any and every thing. The steps of the
 ethical conduct as to it, and this sincerity is
 again made dependent on the understanding

身有道，不明乎善，不誠乎身矣。誠者，天之道也。誠之者，人之道也。誠者，不勉而中，不思而得，從容中道，聖人也。誠之者，擇善而固執之者也。博學之，審問之，慎思之，明辨之，篤行之。有弗學，有弗能，有弗措也，有弗

not be obedient to his parents. There is a way to the attainment of sincerity in one's self — if a man do not understand what is good, he will not attain sincerity in himself.

18. 'Sincerity is the way of Heaven. The attainment of sincerity is the way of man. He who possesses sincerity, is he who, without an effort, hits what is right, and apprehends, without the exercise of thought; — he is the sage who naturally and easily embodies the right way. He who attains to sincerity, is he who chooses what is good, and firmly holds it fast.

19. 'To this attainment there are requisite the extensive study of what is good, accurate inquiry about it, careful reflection on it, the clear discrimination of it, and the earnest practice of it.

20. 'The superior man, while there is anything he has not studied, or while in what he has studied there is anything he cannot understand, will not intermit his labour. While there is any-

of what is good, upon which point see the next chapter. 不獲乎上 — according

to Ying-ta, 'do not get the mind-pleased feeling of the sovereign.' We can 'be gain' and 'be win,' sometimes, in a similar way as Zhuangzi (p. 136) says: 誠者

of in concrete. 誠者 is in the concrete, as much as the other and is said, before to be characteristic of the sage. 誠者 is the quality possessed absolutely.

誠之者 is the same acquired. 'The way of Heaven, this, according to Ying-ta, is 'the way which Heaven pursue.' Chu Hsi explains it, the fundamental, natural course of how any principle. Ma says — 'this is as the attainment of nature in the Mean considered to be the path, having its root in Heaven.' We might ac-

quiesce in this, but for the opposition of 人之道 on which Ma says: 此猶中庸之修道以爲道者也 成乎人也 — 'this is like the cultivation of the path in the Doctrine of the Mean, considered to be the path, having its completion in man.' But this takes one around and third attainment in the Work as independent and fourth which they are not. If it, and how way to rest in any but the old interpretation, irrelevant as it is. At this point, the chapter in the

家語 seems to be the same with that before us, and diverges to another subject, 20. The different processes will lead to the attainment of sincerity. The given is the 爾言 says

that 'the five 之 all refer to the what is good in the last chapter, the See universal duties,

問問之弗知弗措也。有弗思思之弗得弗措也。有弗辨辨之弗明弗措也。有弗行行之弗篤弗措也。人一能之己百之。人十能之己千之。果能此道矣。雖愚必明。雖柔必強。

自誠明謂之性自

thing he has not inquired about or anything in what he has inquired about which he does not know, he will not intermit his labour. While there is anything which he has not reflected on, or anything in what he has reflected on which he does not apprehend, he will not intermit his labour. While there is anything which he has not discriminated, or his discrimination is not clear, he will not intermit his labour. If there be anything which he has not practised, or his practice falls in circumstances he will not intermit his labour. If another man succeed by one effort, he will use a hundred efforts. If another man succeed by ten efforts, he will use a thousand.

21. 'Let a man proceed in this way, and, though slow, he will surely become intelligent, though weak, he will surely become strong.'

CHAPTER XXI. When we have intelligence resulting from sincerity, this condition is to be ascribed to nature, when we have sincerity

and the also standard rules being included therein.' Rather it seems to me, that the 之 according to the idiom pointed out several times in the Analects, simply intensifies the meaning of the different verbs, whose regimen it is. So here we have the determination which is necessary to the prosecution of the above processes, and par. 21 states the result of it. Chü Hsi makes a pause at the end of the first clause in each part of the paragraph, and interprets thus: 'If he do not study well. But if he do, he will not give over, till he decide what he studies, and so on. But it seems more natural to carry the supposition in 有 over the whole of every part as in the translation, which moreover substantially agrees with Yang Hsi's interpretation — here too, as in the third part of the Work. It was to a minute as Chü Hsi told us, how the path of the Mean cannot be lost.' The author seems to have kept this point before him in chapters xiii, xvi, but

the next three are devoted to the one subject of filial piety, and the rest to the general subject of a virtuous life. Some things are said worthy of our attention, and others which require a careful study, not on the whole, we do not find ourselves advanced in an understanding of the system of the Work.

21. The next natural connection of thoughts are *virtues*. With this chapter commences the fourth part of the Work which as his heretofore has a leading note, is an exposition of the sixth paragraph of the previous chapter. It is, in a great measure, a re-iteration of the sage, Kung-tse's, in the person of Confucius, but the high character of the sage, the master, and, as not attainable by others. He realises the ideal of humanity, but for his example and teaching the same ideal is brought within the reach of many, perhaps of all. The moral philosophy, the perfect character belonging to the sage, which ranks him as a lord with heaven, — is indicated by 聖

明誠謂之教，誠則明
矣，明則誠矣。

右第二十一章，子
思承上章，夫子天
道人道之意，而立
言也。自此以下十
二章，皆子思之言，
以反覆推明此章
之意。

唯天下至誠，爲能

resulting from intelligence this condition is to be ascribed to instruction. But given the sincerity, and there shall be the intelligence; given the intelligence, and there shall be the sincerity.

The above is the twenty-first chapter. Tse-tse takes up in it and discusses from the subjects of the way of Heaven and the way of man mentioned in the preceding chapter. The twelve chapters that follow are all from Tse-tse, regarding and illustrating the meaning of this one.

CHAP. XXII It is only he who is possessed of the most com-

and we have no single term in English which can be equated to the one idea expressed in this character. The Chinese character for I (self) is *我*, and it is a common expression to say *我* (I) and *心* (heart) together, as in *我心* (my heart). In the *四書通* (quoted in the *批參中庸*) we are told that the *心* character was an alteration of its origin, in the time of the Sung dynasty, first name *李邦直* who defined it

by *不欺*, freedom from all deception. After him,

徐仲車 said that it meant *不己*, not

one. Then, one of the Ch'ing called it *無妄*

freedom from all moral error, and finally Ch'eng

added to this the positive element of *眞實*

truth and reality, on which the definition of *誠*

was complete. Mencius said it is perfect

and so perfect means *眞實* and he

frustrated it by saying *眞實* is not

reality, it is only a name. He said a quality

offered by the *心* (heart) is *眞實*, and

reality is what is *眞實* and *眞實* is not

reality, we have the *心* (heart) and the

reality, we have the *心* (heart) and the

reality, we have the *心* (heart) and the

reality, we have the *心* (heart) and the

reality, we have the *心* (heart) and the

possessing the intelligence of what is good, and

the character for this is *性* and *教* carry

us back to the first chapter, but the terms have

a different force, and the longer I dwell upon

it, the more am I satisfied with Ch'eng's per-

sistence in his *語類* that *性* is here

性之 proceeding from nature, and *教* - *學*

之 - learning it, and therefore I have trans-

lated *謂之* by it is to be ascribed to. What,

however, he makes a difference in the connection

between the parts of the two clauses - *誠則*

明矣 *明則誠矣* and explains - *誠*

則既不明 *明則可以至誠* -

unwisdom is inevitably unintelligent and intelligent

may arrive at sincerity, then is not dealing

fairly with his text.

Now, at the end, I may observe that, in this

part of the text, there are apparently the three

characters *性*, *教*, and *心*, which are more than four

characters. That there are some more - *性* and

教 - is a matter of great importance, and

that no more moral principle is obtainable by

others, is a matter of great importance, and the influence

盡其性，能盡其
性，則能盡人之
性，能盡人之性，
則能盡物之性，
能盡物之性，則
可以贊天地之
化育，可以贊天
地之化育，則可
以與天地參矣。

plete sincerity that can exist under heaven, who can give its full development to his nature. Able to give its full development to his own nature, he can do the same to the nature of other men. Able to give its full development to the nature of other men, he can give their full development to the natures of animals and things. Able to give their full development to the natures of creatures and things, he can assist the transforming and nourishing powers of Heaven and Earth. Able to assist the transforming and nourishing powers of Heaven and Earth, he may with Heaven and Earth form a ternion.

of external things, and god. That the understanding of what is good will certainly lead to such moral perfection.

22. THE SINCERE OF HEAVEN; AND HOW THE FULFILLMENT OF IT MAKES A TRINITY WITH HEAVEN AND EARTH. On 天下至誠 Ch'ü Hsi says that it causes the rise by of the virtue of the Sage, to which there is nothing in the world that can be added. This is correct, and if we were to render - 'It is only the most sincere man under heaven, the translation would be wrong. It means simply 'to exhaust, but, by what

means and in what way, the character tells us nothing about. The 'giving full development to the nature, however may be understood, with Miao as - pursuing two parts in accord with his nature, - that what Heaven has conferred on him is enjoyed without shortcoming or lack. The giving full development to the nature of other men indicates the Sage's helping them, by his example and words, to perfect themselves. Not extending the nature of things, is of all other to give animals and minerals, is according to Ch'ü, knowing their compulsion and coming up with them correctly. 'So, add the paraphrase, that he means their propensities increased development according to their nature.' Here, however, a Buddhist Miao appears in Ch'ü's commentary. He says - 'The nature of other men and things - animals is the same with my nature, which, it is observed in Miao's Work, is the same with the Buddhist sentiment, that a dog has the nature of Buddha, and with that of the philosopher K'ao, that a dog's nature is the same

as a man's.' Miao himself illustrates the 'assimilation of the nature of things, by reference to the Shih ch'ü, IV. ch. 2, where we are told that under the first sovereign of the Hsia dynasty, the mountains and rivers all enjoyed universal joy, and the birds and beasts, the fishes and tortoises all realized the happiness of their nature. I believe that the Sage assists Heaven and Earth. K'ang ch'üang, in his explanation of this by saying 'The Sage reveals the Heaven's appointment to the house, extends everywhere a happy tranquillity. Evidently there is a reference to the language to the mystical paragraph in the 100 chapter - 致中和天

地位焉萬物育焉 'Heaven and Earth take the place here of the single term - Heaven, in chap. 2, just as, in the Yung is observed - 'It is said above, whereby is the way of Heaven, and here mention is made also of Earth. The reason is, that the reference always was to the principle of unity in the spiritual and physical origin, and through the explanation in the Yung of Heaven but here we have the transformation and becoming of man in the production of things, and hence Earth is mentioned with Heaven. This is not very intelligible, but it is in bringing out the idea of a ternion, that the great, supreme, ruling Power is thus dualized. 參 is a title of three, and I employ 'ternion' to express the idea, just as we use 'quaternion' for a fourfold. What is it but extravagant then to his soul with the supreme Power?

其大致曲曲能有
誠誠則形形則著著
則明明則動動則變
變則化唯天下至誠
爲能化
至誠之道可以前
知國家將興必有祲
祥國家將亡必有妖
孽見乎蓍龜動乎四
體禍福將至善必先

CHAP. XXIII. Next to the above is he who cultivates to the utmost the shoots of *goodness* in him. From these he can attain to the possession of *sincerity*. This sincerity becomes apparent. From being apparent, it becomes manifest. From being manifest, it becomes brilliant. Brilliant it affects others. Affecting others, they are changed by it. Changed by it, they are transformed. It is only he who is possessed of the most complete sincerity that can exist under heaven, who can transform.

CHAP. XXIV. It is characteristic of the most entire sincerity to be able to forecast. When a nation or family is about to flourish, there are sure to be happy omens; and when it is about to perish, there are sure to be unlucky omens. Such events are even in the milfoil and tortoise, and affect the movements of the four limbs. When calamity or happiness is about to come, the good

20. THE WAY TO HAD, — THE DEVELOPMENT OF *PERFECT SINCERITY* IN THEM BUT PARTIALLY, *consequence* of it. 其次 the next, or his next, referring to the 自誠明者 of chap. 21. 曲 is defined by Ch. Hsi as — 偏, 'only half a part. K'ang ch'ang explains it by 小小之事, 'very small things. 偏 denotes it by 隅, 'a corner,' and refers to

Amoria VII vii 舉隅不以一隅反 as a continual allusion to the use of 曲. These allusions about the term

is properly means 'reverted, evil with a bad application, like 偏, which signifies 'distortion' from what is straight and right. Yet it cannot have a bad sound to have for if it have, the phrase 致曲 will be in the connection, appearance of things now are 積妖孽

unpleasant. One writer uses this same phrase 'unhappy omens, the former being spoken

知之不善必先知之故至誠如神。誠者自成也。而道自道也。誠者無物是故君子誠之爲貴。誠者非自成己而已也。所以成物

shall certainly be foreknown by him, and the evil also. Therefore the individual possessed of the most complete sincerity is like a spirit.

CHAP. XXV 1. Sincerity is that whereby self-completion is effected and its way is that by which man must direct himself.

2. Sincerity is the end and beginning of things; without sincerity there would be nothing. On this account, the superior man regards the attainment of sincerity as the most excellent thing.

3. The possessor of sincerity does not merely accomplish the self-completion of himself. With this quality he completes other men and things also. The completing himself shows his perfect

of 'prodigies of pleasure and of strangely dressed boys singing laments and the altar of profit given unknown. The output of the verbs 見 and 動 is the simple, not the passive. For the middle and tortoise, see the T'ching, App. III. II. 29. They are there called 神物 spiritual things. Distinction by the middle was called 能 that by the tortoise was called 卜. They were used from the highest antiquity. See (Zhu Shi-chung, II. 1) 16, 17, 18, 19, 20, 21. 'Four limbs' are by K'ang-ch'ing interpreted as the feet of the tortoise, and the 'four' peculiarly appropriate to distinction in a particular season. (Ch'ü Hsi interpretation of the four limbs of the human body 四肢) must be left as false-facts in the translation as it is to the last. The whole chapter is suitably altered, and given a character or of sincerity. — as to the magnificent bearing shown in the superiority. The foreign passage refers to the book 'The state of Hsin-yen' a very interesting by means of original sources on other follow.

24. How true are these words! The chapter and its title are very clear and to reason. I have had difficulty in translating this chapter because it is a little understood. We wish that we had the writer before us to question him. But if we had, it is not likely that he would be able to afford us much satisfaction. Permitted that what he does in such accuracy is a favour, we may not wonder at the universality of its production. (All the

comparative form of the thing which my that 誠 is here 天命之性, the Heaven-conferred nature, and that 道 is 率性之道 'the path which is in accordance with the nature.' They are probably correct, but the difficulty comes when we go on with this view of 誠 in the next paragraph. I translate the expression of this in the 11 講 — 'All that fill up the space between heaven and earth are things (物). They end and they begin again, they begin and proceed to an end every change — i. e. we explained by sincerity, and every phenomenon having sincerity unobscured is

25. So far as the mind of man (人之心) is concerned, if there be not sincerity then every movement of it is vain and false. How can an unreal mind accomplish real things? Although it may be something, that is simply equivalent to nothing. Therefore the superior man everywhere on the course of sincerity and again was the end of sincerity by all that was good and every is also (last we may say to arrive at the place of truth and reality). Hsi's explanation is: 'Now show the reason why the sincerity of spiritual beings is so complete as to be expressed, and why they know in how to they enter to things and there is nothing about them, what there be any thing which is without the sincerity of a good man, who it is a sign.' I have given these specimens of sincerity any that the reader may, if he can, by means of them, get a better

不見而章，不動而變，無爲而成。天地之道，可一言而盡也。其爲物不貳，則其生物不測。天地之道，博也，厚也，高也，明也，悠也，久也。今夫天，斯昭昭之多，及其無窮也，日月星辰繫焉，萬物覆焉。今夫地，一撮土之多，

6. Such being its nature, without any display it becomes manifested, without any movement, it produces changes, and without any effort, it accomplishes its ends.

7 The way of Heaven and Earth may be completely declared in one sentence.—They are without any doubleness, and so they produce things in a manner that it is inattainable.

8 The way of Heaven and Earth is large and substantial, high and brilliant, far reaching and long enduring.

9. The heaven now before me is only this bright shining spot; but when viewed in its inexhaustible extent, the sun, moon, stars, and constellations of the zodiac are surrounded in it, and all things are overspread by it. The earth before me is but a handful of soil, but when regarded in its breadth and thickness, it sustains

the making a new chapter to continue here. Yet the matter is sufficient distance from that of the preceding one. Where the 故 takes hold of the text above, however it is not easy to discover. The gloss on the 備言 says that it indicates a conclusion from all the preceding predications about sincerity. 至誠 is to be understood now in the abstract and how in the 10th vol. But the 5th paragraph seems to be the place to bring out the personal idea, as I have done. 無疆 'without bounds'—our system. Surely it is strange to apply that term to the description of any created being. 7 What I said was the prime idea of 誠, viz. 'singleness,' 'singleness of soul.' very conspicuous here. 其爲物不貳

爲 in the substantive verb. It surprises us, however, to find Heaven and Earth called 'things,' at the same time that they are repre-

sented as by the 一 entire sincerely producing all things. 5. The 5th paragraph is said to illustrate the infiniteness of Heaven and Earth in producing things, showing how it springs from their singleness, or freedom from doubleness. I have already observed how it is only the material heavens and earth which are presented to us. And not only so,—we have in them as, some and every, all earth as acting with the same direction, although as the one entire bodies and powers. The 備言 says on this—

The 11 is and means a what Heaven and Earth produce and that they should produce the same as to go on after it, etc., etc. we then mean from Heaven and Earth, in the producing of things are infinitesimal. The use of 多 in the seven, clause here prepares the student. On 斯昭昭之多 Chü Hsi says—此指其一處而言之. This is speaking of it, however, 'as it appears in one point' is the 中維說. In me, there is an attempt to make

及其廣厚，載華嶽而不重，振
 河海而不洩，萬物載焉。今夫
 山一卷石之多，及其廣大，草
 木生之，禽獸居之，寶藏興焉。
 今夫水一勺之多，及其不測，
 黿、蛟、龍、魚、鼈生焉，貨財殖
 焉。詩云：維天之命，於穆不已。
 蓋曰：天之所以爲天也，於乎
 不顯，文王之所以爲文也，於乎
 王之所以爲文也，純亦不已。

mountains like the Hwâ and the Yo, without feeling their weight, and contains the rivers and seas, without their leaking away. The mountain now before reappears only a stone, but when contemplated in all the vastness of its size, we see how the grass and trees produced on it, and birds and beasts dwell on it, and precious things which men treasure up are found on it. The water now before us appears but a ladleful; yet extending our view to its unfathomable depths, the largest tortoises, iguanas, iguanodons, dragons, fishes, and turtles, are produced in them, articles of value and sources of wealth abound in them.

10. It is said in the Book of Poetry, 'The ordinances of Heaven, how profound are they and unceasing!' The meaning is, that it is thus that Heaven is Heaven. And again 'How illustrious was it, the singleness of the virtue of king Wan' indicating that it was thus that king Wan was what he was. Singleness likewise is unceasing.

this out by a definition of 多—多餘也, parts 華嶽, there are two peaks, or 嶽, centralized on China, the western one of which is called 華 lower yet tone 嶽. Here, however, we are so guided by such term a particular mountain. See the 集 and 中庸說, in the 集證, the Yellow river, and that only, is subjected by 河 but both it and 海 must be taken generally 卷 read as den. the age time, is in the dictionary.

曾少許耳. 多 is superfluous, meaning a small excess. 日月星辰, —compare the little as, 1. 3. In that passage, as well as here, many take 星 as meaning the planets, but we must not depart from the meaning of stars generally. 辰 is applied variously, but used away with the other terms, it denotes the conjunction of the sun and moon, which is in the circumference of the heavens into twelve

道問學致廣大君子尊德性而
至道不疑焉故曰苟不至德
待其人而後行三百威儀三千
優優大哉禮儀萬物峻極于天
道洋洋乎發育

CHAP. XXVII. 1. How great is the path proper to the Sage!

2. Like overflowing water, it sends forth and nourishes all things and rises up to the height of heaven.

3. All complete in its greatness! It embraces the three hundred rules of ceremony, and the three thousand rules of demeanour.

4. It waits for the proper man, and then it is trodden.

5. Hence it is said, 'Only by perfect virtue can the perfect path, in all its courses, be made a fact.'

6. Therefore, the superior man honours his virtuous nature and maintains constant inquiry and study, seeking to carry it out to its breadth and greatness, so as to omit none of the more exquisite and

with reference to this passage, defined by 中庸說義 as 'everywhere also in the Work (see the 震注), place, 'a small plot.' In the 中庸說義

defined as 介嶽之元, 'the first-produced of the oblique,' 龍 as 麟之長, 'the chief of really animals; 龜 as being 'a kind of 龜'

龜 as being 'a kind of 龜' while the 龜 'has scales like a fish, feet like a dragon, and is related to the 龜. By 貨 are intended

pearls and valuable shells; by 財, fish, salt, etc. see the 中庸說義 IV. 1. 22. 1. Ode II. 1. The attributes of the ordinances of Heaven, and the virtues of King Wen, are here

set forth, substantially the same. 純 - fine and pure, 'unmixed.' The dictionary gives it the distinct meaning of 'unmixedness,' quoting the last verse here, 純亦不已, as if it were definition, and not description.

7. THE FLOODEN PATH OF THE SAGE, AND HOW THE SUPERIOR MAN EXHAUSTS HIS ATTENTION BY IT. The chapter thus divides itself into two parts, one containing five paragraphs descriptive of the Sage and the other two descriptive of the superior man, which two appendages are to be here distinguished. 1. This paragraph, says Ch'ü Hsi, contains the two that follow. They are indeed, to be taken as

enquiries of it. 道, it is said, is here, so

in the path which is the question with the superior. The student tries to be sure of it and gives up to get a when the problem about the meaning of all things puzzle and confound him. 2. 極 is not here the adverb, but - 至, 'reaching to. 3. By 禮儀 we are to understand the greater and more general principles of propriety, such, says the 備有 'as

wedding, marriage, mourning, and sacrifices and by 威儀 are intended all the minor observances of them. The former are also 經 禮經 and 正經; the latter, 曲禮 and 動禮. See the 集註 on 1. 22. and you are found mistaken. Reference is made to these rules and their minutiae, in their law, in every one of them, as proceeding from the Sage. There is a principle, to be referred to the Heaven-given nature. 4. Compare chap. 11. 1. In Confucius' *Shün-shün* (Thorough), it is suggested that, there may have been a prophecy of the Sage, and it is a clear way have been 'under the influence of a prophetic vision' as it is said in the text to justify such a thought. 5. 凝

to congeal than - 成, 'to complete, and 定, to fix. The whole paragraph is merely

而盡精微極高明而道
中庸溫故而知新敦厚
以崇禮是故居上不驕
爲下不倍國有道其言
足以興國無道其默足
以容詩曰既明且哲以
保其身其此之謂與
子曰愚而好自用賤
而好自專生乎今之世
反古之道如此者裁及

minute points which it embraces, and to raise it to its greatest height and brilliancy, as as to pursue the course of the Mean. He cherishes his old knowledge, and is continually acquiring new. He exerts an honest, generous earnestness, in the esteem and practice of all propriety.

7. Thus when occupying a high situation he is not proud, and in a low situation he is not insubordinate. When the kingdom is well-governed, he is sure by his words to rise; and when it is ill-governed, he is sure by his silence to command forbearance to himself. Is not this what we find in the Book of Poetry,—"Intelligent is he and prudent, and so preserves his person!"

CHAP. XXVIII. 1. 'The Master said, Let a man who is ignorant be fond of using his own judgment; let a man without rank be fond of assuming a directing power to himself; let a man who is living in the present age go back to the ways of antiquity. -on the persons of all who act thus calamities will be sure to come.'

a repetition of the preceding one, in other words, a 道 in both cases here - 由 is pronounced from, or 'by.' It is said correctly that 首句是一節頭腦 the first sentence, - 尊德性而道問學 is the basis of the whole paragraph. 溫故而知新 - Analogy, II. at 7. This

describes the superior man, largely concerned in perfecting the source indicated in the preceding paragraph. 倍 - 背 詩曰 - the 34th, III. 1. (Ma VI. at 4)

8. An illustration of the sentence in the last chapter. - Is a low situation as is not

insubordinate. There does seem to be a connection of the kind thus indicated between this chapter and the last, but the principal object of what is said here is to prepare the way for the conclusion of Confucius below, the conclusion of him, a sage is about this theme. 1. The 1. through passage here may be understood generally, but they have a special reference to the general sense of the chapter. These things are required to give law to the kingdom: virtue (including intelligence), rank, and the right time. 愚 is he who wants the virtue, 賤 is he who wants the rank, and the last clause describes the situation of the right time. - In this last clause, there would seem to be a sentiment, which should have given occasion in China to the de-

其身者也。非天子，不議
禮。不制度，不考文。今天
下，車同軌，書同文，行同
倫。雖有其位，苟無其德，
不敢作禮樂焉。雖有其
德，苟無其位，亦不敢作
禮樂焉。子曰：吾說夏禮，
杞不足徵也。吾學殷禮，
有宋存焉。吾學周禮，今
用之。吾從周。

2. To no one but the Son of Heaven does it belong to order ceremonies, to fix the measures and to determine the written characters.

3. Now, over the kingdom, carries are like all wheels of the same size, all writing is with the same characters, and for conduct there are the same rules.

4. One may occupy the throne, but if he have not the proper virtue, he may not dare to make ceremonies or music. One may have the virtue, but if he do not occupy the throne, he may not presume to make ceremonies or music.

5. The Master said, I may describe the ceremonies of the Hsia dynasty, but I cannot sufficiently attend to my work. I have learned the ceremonies of the Yin dynasty, and I fear they still continue. I have learned the ceremonies of Chou, which are now used, and I follow Chou.

Notes of P. 424. — This and the two next paragraphs are understood to be the words of Tsun-ssu, illustrating the preceding doctrine of Confucius. We have here the most precise definition which is taught in the *Chün-tzu*. 'Ceremonies are those things regarding music and society, the ornaments of the person and forms and dimensions of build, age, carriage, clothes, etc. 文 is said by Chün Hsi, after Kang-ching, to be 書名, the names of the characters.' But 文 is properly the form of the character representing in the original characters of the language the 形 or figure of the object denoted. The character and name together are called 字, the 號, the name appropriate to many characters, written or printed. 文 is the text, and denotes

both the form and sound of the character 禮, 'the ceremony,' and 考, 'to examine, to inspect.' In each case, the component ordered and set form. There is a long and or else, it is used in reference to music, as, *考音*, 'to examine the sound.' It is also used in reference to the *Chün-tzu* (Confucius), for instance, (arch.) 'written to regard Confucius and write with symmetry.' But in value, or, rather, and name, of each a system in its formative influence on the character and institutions of men may be judged, both in the empire of China, and in the Church of Jesus. 今 now is used with reference to the time of Tsun-ssu. The paragraph is intended to account for Confucius's not giving us the kingdom. It was not the time of 軌, the ful of a wheel, + 禮樂, —

王天下有三
重焉其寡過矣
乎上焉者雖善
無徵無徵不信
不信民弗從下
焉者雖善不尊
不尊不信不信
民弗從故君子
之道本諸身徵
諸庶民考諸三

CHAP. XXIX. 1. He who attains to the sovereignty of the kingdom, having *those three important things*, shall be able to effect that there shall be few errors under his government.

2. However excellent may have been the regulations of those of former times, they cannot be attested. Not being attested, they cannot command credence, and not being credited, the people would not follow them. However excellent might be the regulations made by one in an inferior situation, he is not in a position to be honored. Unhonored, he cannot command credence, and not being credited, the people would not follow his rules.

3. Therefore the institutions of the Ruler are rooted in his own character and conduct, and sufficient attestation of them is given by the masses of the people. He examines them by comparison with those of the three kings, and finds them without mistake. He acts

we must understand also the instances and characters in part 2. This paragraph would seem to require some correction: the conclusion of the sentence, 3. 從 the Academics III. 12. 13. which except to be quoted here but in regard to what is said of doing with an important variation. The paragraph illustrates how Confucius himself 爲下不信 occupied a low station, without being misinterpreted.

It is an illustration of the sentence in the twenty-seventh chapter. 'What is the cause of this?' 'It is that the ruler is not in the position of the people and the people are not in the position of the ruler.' 'Inferior opinions have obtained as to what is intended by the ruler.'

Three important things. K'ung-ch'ing says they are 一王之禮, the constitution of the three kings, i.e. the founders of the three dynasties, Hsia, Yin, and Chou. This view we may easily reject. Ho Hsi makes them to be the royal prerogative, 尊, 信, and 從 in the last chapter part 2. This view may possibly be correct. But I have no to the view of the commentator Li (陸氏) of the Tang dynasty that they refer to the virtue, station, and time, which we have seen in the notes on the last

chapter, to be necessary to one who would give law to the kingdom. He must and must give, indicating his own approval of it. 尊 is used as a verb, 'he makes firm.' He shall be able to effect that there shall be few errors, i.e. few errors among his affairs and people. 上焉者 and 下焉者 K'ung-ch'ing understands 'superior and inferior.' In 27, again, we find 'superior and inferior.' The text is in 27. We the interpretation of 27 is 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

is intended the 王天下者 in part 1, the ruling-mage. By 道 must be intended all his institutions and regulations. 'Attestation of them is given by the masses of the people and the people become as such a ruler and follow his regulations thus attesting their adaptation to the general requirements of humanity.' 'The three kings must be taken

王而不繆，建諸天地而
不悖，質諸鬼神而無疑，
百世以俟聖人而不惑。
質鬼神而無疑，知天也。
百世以俟聖人而不惑，
知人也。是故君子動而
世爲天下道，行而世爲
天下法，言而世爲天下
則，遠之則有望，近之則
不厭。詩曰：在彼無惡，在

them up before heaven and earth, and finds nothing in them contrary to their mode of operation. He presents himself with them before spiritual beings, and no doubts about them arise. He is prepared to wait for the rise of a sage a hundred ages after, and has no misgivings.

4 His presenting himself with his institutions before spiritual beings, without any doubts arising about them, shows that he knows Heaven. His being prepared without any misgivings to wait for the rise of a sage a hundred ages after, shows that he knows men.

5 Such being the case, the movements of such a ruler illustrating his institutions, constitute an example to the world for ages. His acts are for ages a law to the kingdom. His words are for ages a lesson to the kingdom. Those who are far from him, look longingly for him, and those who are near him, are never wearied with him.

6. It is said in the Book of Poetry,—'Not disliked there, not

here as the founders of the three dynasties, viz. the great Yao, Tang, the Jangpater and Wen and Wu, who are so often joined together, and spoken of as one. 繆·謬 and should be read in the 6th term. I hardly know what to make of 建諸天地. Chên, in his 語類 says—此天地只是道耳。謂

吾建於此，而與道不相悖也。 Heaven and Earth here simply mean right reason. The meaning is: I set up my institutions here, and there is nothing in them contradictory to right reason. This, of course, is explaining the last away. But who can do anything better with it? I interpret 質諸鬼神 (the 諸 is unfortunately left out

in the text as the general trial of a ruler's institutions by the efficacy of his institutions, a being responded to by the various spirits whom he worships. This is the view of a Ho Hsi-shan (何恥瞻), and is preferable to any other I have met with. 百世以俟聖人而不惑.—compare Mencius, II. B. 1. 11. 1.

8. See the Shih-ching, IV. 1. Sh. II. 124. 111. 1st a. It is a great lament to quote that old book, however, for it is so precious the sacred prince of Chên. 在彼, there, means that

own State, and 在此, 'here,' is the royal court of Chên. For 射 the Shih-ching has

射 the Shih-ching has

此無射。庶幾夙夜，以永終譽。君子未有不如此，而蚤有譽於天下者也。

仲尼祖述堯舜，憲章文武，上律天時，下襲水土。辟如天地之無不持載，無不覆幬，辟如四時之錯行，如日月之代明。萬物並育，而不相害，道並行，而不相悖。小德川

tired of him, from day to day and night to night, will they perpetuate their praise.' Never has there been a ruler, who did not realise this description, that obtained an early renown throughout the kingdom.

CHAP. XXX. 1. Chung-ni handed down the doctrines of Yáo and Shün as if they had been his ancestors, and elegantly displayed the regulations of Wán and Wú, taking them as his model. Above, he harmonized with the times of heaven, and below, he was conformed to the water and land.

2. He may be compared to heaven and earth in their supporting and containing, their overshadowing and curtaining, all things. He may be compared to the four seasons in their alternating progress, and to the sun and moon in their successive shining.

3. All things are nourished together without their injuring one another. The courses of the seasons, and of the sun and moon, are pursued without any collision among them. The smaller energies

50. THE EVIDENCE OF CONFUCIUS, AS THE GREAT
FUND OF THE PERFECTLY NATURAL MAN, THE HAN,
KIAO, A TEACHER WITH HEAVEN AND EARTH.

仲尼，即章 11. The various prodigies here are explained by Kung-chang and Yü-shih, with reference to the spring and autumn, each by their descriptive of it, but such a view is not exact. In translating the two first clauses, I have followed

the editor of the 參漢 who says - 祖述堯舜者，以為祖而續述之。憲章者，奉為法而表章之。 In the 紹聞編 it is observed that in what he handed down, Confucius began with Yáo and Shün,

because the items of Yü-hai and Shün-ning were very remote. Was not the true reason of it that he knew of nothing in Chün more remote than Yáo and Shün? By the times of heaven are denoted the regular regular movement which appears to belong to be denoted by the water and the land we are to understand the earth. A contradiction between heaven supposed to be fixed and unmovable, is a mistake. 'a law' here used as a verb, 'to take as a law' 效 - 因 'to follow,' to accord with. The scope of the paragraph is, that the qualities of former Sage, of Heaven, and of Earth were all incorporated in Confucius. 辟 read as, and - 贊 錯 read as, - 錯, successively, alternatingly. This description, says Chü Hsi, 'the virtue of

流大德敦化此天
地之所以爲大也
唯天下至聖爲
能聰明睿知足以
有臨也寬裕溫
足以及有容也發
剛毅足以有執也
齊莊中正足以有
敬也文理密察足
以有別也溥博淵

are like river currents, the greater energies are seen in mighty transformations. It is this which makes heaven and earth so great.

CHAP. XXXI. : It is only he, possessed of all sagely qualities that can exist under heaven, who shows himself quick in apprehension, clear in discernment, of far-reaching intelligence, and all-embracing knowledge, fitted to exercise rule, magnanimous, generous, benign, and mild, fitted to exercise forbearance, impulsive, energetic, firm, and enduring, fitted to maintain a firm hold; self-adjusted, grave, never swerving from the Mean, and correct, fitted to command reverence, accomplished, distinctive, concentrative, and searching, fitted to exercise discrimination.

2 All-embracing is he and vast deep and active as a fountain, sending forth in their due season his virtues.

the Sage.' 3 The wonderful and majestic measures of nature, or — as the Chinese express it — of the operations of Heaven and Earth are described to illustrate the previous comparison of Confucius.

31 The sentence on Ch'ang-ching's assertion Ch'ü Hui says that this chapter is an expansion of the clause in the last paragraph of the preceding: 'The smaller energies are like river currents.' Even if it be so, it will still have reference to Confucius, the subject of the preceding chapter. K'ang-ching's account of the first paragraph is: 言德不如此不可以君天下也蓋傷孔子有其德而無其命. 'It describes how an

one, who has not virtue such as this, can rule the kingdom, being a lament over the fact that while Confucius had the virtue, he did not have the appointment — that is, of Heaven, to occupy the throne. Miss Margaret of the whole chapter is: 'Had it been that Ch'ang-ching possessed the throne, then Ch'ang-ching was a perfect Sage. Being a perfect Sage he would certainly have been able to put forth the great energies, and the smaller energies, of Heaven, so as to rule the world, and show himself

the equal of Heaven and Earth. It is the measure here described of sagely qualities, the whole chapter being thus descriptive of Confucius, I was inclined to translate in the past tense. It can only be, while I live. And the author has explained to me I am mistaken; and I have performed translating the whole, that it may read as the description of the sage man, who found, or might have found his completion in Confucius. 1. 唯天下至聖 — one chap.

2. 聖 here takes the place of 德. Collie translated — It is only the moral part man. But Miss M. says a more correct yet not exact. 3. 言德不如此 — It is not so that virtue is not so. But Miss M. and myself are terms which indicate the humble and pious conformity of human character and life to the mind and will of God. The Chinese idea of the 聖人 is far enough from this.

臨以尊適申曰臨 the approach of his benevolence to the mean is called 臨. It denotes the high drawing near to the or to wide — see and rule. 4. 溥博淵深而有本 — all and deep, and having a

天。血氣者，莫不尊親，故曰配
 唯天下至誠，爲能經綸

3. All-embracing and vast, he is like heaven. Deep and active as a fountain, he is like the alvum. He is seen and the people all reverence him; he speaks, and the people all believe him; he acts, and the people all are pleased with him.

4. Therefore his fame overpends the Middle Kingdom, and extends to all barbarous tribes. Wherever ships and carriages reach, wherever the strength of man penetrates, wherever the heavens overshadow and the earth sustains, wherever the sun and moon shine, wherever frosts and dews fall—all who have blood and breath unfeignedly honour and love him. Hence it is said,—‘He is the equal of Heaven.’

CHAP. XXXII. 1. It is only the individual possessed of the most entire sincerity that can exist under heaven, who can adjust

course. 時出之 always’ or in common language, [11. v. And like 四夷 in the Great Learning, c. 13, an expression for all barbarous tribes. 隊 read with 時, 隊, 隊.

2. He is 一, with reference, says the 爾言 to ‘the robes and cap, the insignia of the ruler. He speaks, — with reference to his nervousness, his motions, order. He acts with reference to his ‘communications, his appointments and so forth.’ The paragraph is the glorious expression of grand conceptions. 124. the general name for the

tribes within and of the Middle Kingdom. 類 is another name for the 秋, or rule tribe on the south. The two stated here, like 夷狄, 遠道 and 九經, is chap. 22. 4. 12. 天下

天下之大經，立
天下之大本，知
天地之化育，夫
焉有所倚。肫肫
其仁，淵淵其淵，
浩浩其天。苟不
固聰明聖知，達
天德者，其孰能
知之。
詩曰：衣錦尚

the great invariable relations of mankind establish the great fundamental virtues of humanity, and know the transforming and nurturing operations of Heaven and Earth, shall this individual have any being or anything beyond himself on which he depends?

2. Call him man in his ideal, how earnest is he! Call him an abyss, how deep is he! Call him Heaven, how vast is he!

3. Who ~~may~~ know him, but he who is indeed quick in apprehension, clear in discernment, of far-reaching intelligence, and all-embracing knowledge, possessing all heavenly virtue?

CHAP. XXXIII. 1. It is said in the Book of Poetry, 'Over her

之大本。' the great root of the world
evidently with reference to the same expression in chap. 1. 4. 知 is taken as emphatic — 有
獸契焉，非但聞見之知而已。

he has a sensitive apprehension of, and sympathy with, them. It is not that he knows them merely by hearing and seeing. 大焉有
所倚。 This is joined by 豈有之乎 with
the next paragraph and he interprets it of the
Master's virtue, as verbal reflection of man,
and not partially detached, reaching only to
those near him or to few. 豈有之乎
really as it seems to me, takes it as — 倚靠

he depends on. I translate the expression of
the clause which is given in 'Inquiry Concerning
Philosophy'. 'The perfectly holy man of this
kind, therefore, must be so rich and so great
how can it in any way be, that there is any-
thing to the whole universe, on which he leans
or in which he inheres, or in which he believes
to depend, or to be sustained by it in the first
place, that he may afterwards operate?' 2. The
three clauses refer mutually to the three in
the preceding paragraph. 仁 is virtuous
humanity in all its dimensions and capacities,
entering perfectly in the huge. 淵 I do not
know what to say. The old commentators in-
terpreted the second and third clauses, as if there
were a 知 before 淵 and 天, against which

Chü Hsi realises, and justly. In the 紹興
編 we read 天人本無二，人只有
此形體，與天使隔視聽思
慮動作皆曰由我，各我其
我，可知其小也。除却形體
使渾是入，形體如何除得
只克去有我之私，便是除也。
大心般般大，有心亦不般般
大，而造化無間於我，故曰
浩浩其天。 'Heaven and man are not
properly two, and man is separate from Heaven
only by his having this body. Of their meeting
is deceiving, he thinking and overlooking, their
moving and acting, men all say "is from me."
Every one thus brags out his mind, and his
strength becomes known. But he the body
is taken away and I would to Heaven, how
can the body be taken away?' I imply by sub-
ducing and removing that self has no of the op-
tion. Thus is the last line away. That he is done,
so wide and great as Heaven is, my mind is
narrow and wide and great and production and
transformation, and it is separated from me.
Then it is said—How can it be taken? Into
such wandering mazes of mysterious speculation
as are Chinese thinkers entangled by the
poet—only to be lost to them. As it is said
in par. 2, that only the sage can know his own
we may be glad to leave him.

綱，惡其文之著也。故君子之道，闇然而日章；小人之道，的然而日亡。君子之道，淡而不厭，簡而文，溫而理，知遠之近，知風之白，知微之顯，可與入德矣。詩云：『潛雖伏矣，亦孔之昭。』故君子內省不疚，無惡於志。君子

embroidered robe she puts a plain, single garment,' intimating a dislike to the display of the elegance of the former. Just so, it is the way of the superior man to prefer the concealment of his virtue, while it daily becomes more illustrious, and it is the way of the mean man to seek notoriety, while he daily goes more and more to ruin. It is characteristic of the superior man, appearing insipid, yet never to produce satiety, while showing a simple negligence, yet to have his accomplishments recognised; while seemingly plain, yet to be discriminating. He knows how what is distant lies in what is near. He knows where the wind proceeds from. He knows how what is minute becomes manifested. Such an one, we may be sure, will enter into virtue.

2. It is said in the Book of Poetry, 'Although the fish sink and lie at the bottom, it is still quite clearly seen.' Therefore the superior man examines his heart, that there may be nothing wrong

22. THE UNDERSTANDING AND THE IMITATION of a virtuous person. The idea here is under stood to contain a summary of the whole Work and to have a special relation to the first chapter. There, a comparison is made with Heaven, as the origin of his nature, on which his grounded and laws of his own conduct. This ends with Heaven, and with it the progress of a true, self-reliant step by step in man. If it is equal to that of High Heaven. There are a great number of passages in the Book of Poetry, but he makes the passages on his purpose the nature of the person, and then he is using it as a passage. On the book he refers to the volume of the Old and New Testaments, but he is not even to be used as himself do with the Book of Poetry. The first part of the poem is a poem of the superior man of the superior man, and the rest of the poem is a poem of the superior man, and the rest of the poem is a poem of the superior man. 詩曰——The Shih-ching, I v. Ode III. as we read, however, 衣錦

愛衣 '愛 and 綱 are synonymous 惡 (the 4th tone) 其云云 is a poem by Tzu-wei,

giving two parts of the passage. The ode is understood to express the conduct of the people with the wife of the Duke of Wei, worthy of, but denied the affection of her husband. 君子之道，小人之道，道 means here to correspond exactly to our English way, as in the translation. 的然—the

primary meaning of 的 is 明 bright, 'displayed.' 的然, 'displayed-like,' in opposition to 闇然, 'concealed-like.' 知遠之近—what is distant, is the action to be governed, or the family to be regulated, what is near, is the person to be cultivated. 知風

之所不可及者其
唯人之所不見乎。
詩云：相在爾室，尚
不愧於屋漏。故君
子不動而敬，不言
而信。詩曰：奏假無
言，時靡有爭。是故
君子不賞而民勸，
不怒而民威於鈇。
鈇，詩曰：不顯惟德。

there, and that he may have no cause for dissatisfaction with himself. That wherein the superior man cannot be equalled is simply this,—his work which other men cannot see.

3. It is said in the Book of Poetry, 'Locked up in your apartment, be there free from blame as being exposed to the light of heaven.' Therefore, the superior man, even when he is not moving, has a feeling of reverence, and while he speaks not, he has the feeling of truthfulness.

4. It is said in the Book of Poetry, 'In silence is the offering presented, and the spirit approached to: there is not the slightest contention.' Therefore the superior man does not use rewards, and the people are stimulated to virtue. He does not show anger, and the people are awed more than by lathes and battle-axes.

5. It is said in the Book of Poetry, 'What needs no display is

之自，the word is the Indusne exerted upon it from the same source of it. 屋漏

where the more of which is one's own virtue. 知微之顯—compare chap. 1. 3. 可與—It may be granted to such an one. 與

being in the mind of 許. 2. The superior man going on to virtue is satisfied over himself when he is alone. 詩云—see the Shih-ching, II. iv. Ode VIII. 1. The ode appears to have been written by some official who was watching a disorder and misgiving about it on day. This is one of the comparisons which he uses: the peep a new bird fight in a small space, unable to see themselves by day in the hollow. The application of this to an superior man, dealing with himself, in the bottom of his soul, as to speak, and thereby realize what is good and right, is very far-fetched. 志, 'the will.

to have—心, 'the whole mind, the self.' We have here substantially the same subject as in the last paragraph. The ode is the same, which is quoted in chap. XVI. 4, and the situation

is from the same stanza of it. 屋漏—meaning in the first was the north-west corner of an east apartment, the spot most secret and isolated. The single particle, in the middle of a sentence happens, go down by the sense, the light of heaven looking in (漏) through them. Looking at the whole stanza of the ode, we must conclude that there is reference to the light of heaven, and the inspection of partial virtue as especially connected with an end attained. 4. The result of the superior man's in the two preceding paragraphs. 詩曰—see the Shih-ching, IV. in. Ode II. 1. 1, where the

參 we have 靡假 read as, and 格. The ode describes the royal worship of T'ien, the founder of the Hsiao-ch'ang. The first stanza is a song to the emperor's act and de-Backward to a second stanza of the ode is in a sentence, the action. They were used to reverence and as a source of learning themselves. The 誠 were seriously given by the sovereign as a promise, as symbols of his expenditure with a predominant authority to

百辟其刑之。是故君子篤恭而天下平。詩云。予懷明德。不大聲以色。子曰。聲色之於以化民。末也。詩曰。德輶如毛。毛猶有倫。上天之載。無聲無臭。至矣。

己謹獨之事，推而
 言之，以馴致乎篤
 恭而天下平之盛，
 又贊其妙，至於無
 聲無臭而後已焉。
 蓋舉一篇之要，而
 約言之，其反復丁
 寧示人之意，至深
 切矣。學者其可不
 盡心乎。

and watchful over himself when he is alone, he carries out his discipline, till by easy steps he brings it to the consummation of the whole kingdom tranquillized by simple and sincere reverentialness. He further enlarges its mysteriousness, till he speaks of it as best as words can sound or smell. He here takes up the sum of his whole Work, and speaks of it in a mysterious manner. How deep and mirrored was he in these going again over his ground, admonishing and instructing men—should the learner not do his utmost in the study of the Work!

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Chia, name of a prince, XVIII 221.

Chia, a name of L^o, XVIII 22.

Chia, a name of L^o, XVIII 22.

Chia, a name of L^o, XVIII 22.

Chia, a name of L^o, XVIII 22.

Chia, a name of L^o, XVIII 22.

Chia, a name of L^o, XVIII 22.

Chia, a name of L^o, XVIII 22.

Chia, a name of L^o, XVIII 22.

Chia, a name of L^o, XVIII 22.

Chia, a name of L^o, XVIII 22.

Chia, a name of L^o, XVIII 22.

Chia, a name of L^o, XVIII 22.

Chia, a name of L^o, XVIII 22.

Chia, a name of L^o, XVIII 22.

Chia, a name of L^o, XVIII 22.

Chia, a name of L^o, XVIII 22.

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Chia, a name of L^o, XVIII 22.

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Chia, a name of L^o, XVIII 22.

Chia, a name of L^o, XVIII 22.

Chia, a name of L^o, XVIII 22.

Chia, a name of L^o, XVIII 22.

Chia, a name of L^o, XVIII 22.

Chia, a name of L^o, XVIII 22.

XIV shi 之 (11) 之於. In regard to, O.L.C. with 1 but this is doubtful (12) 之-星, this, O.L.C. IX 3. (13) 之 a verb. To go, or come, to. A V 244, 2. XIII x 2, etc. I do not think that Wang Tiao-chih gives this meaning of 之 (14) Part of a man's name, A. VI 211

乘 To mount, to ride, spoken of horses, carriages, boats, A. V 11, VI 21, 2, XV 2, 217.

乘 The 4th time. (1) A carriage, A. I 9. V 16, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

THE SEW RADICAL, 乙.

Xiao, A. VI 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

The 1st time. To collect, A. XIV, xvii, 2.

To beg, A. V 221.

(1) A particle used at the end of sentences. Sometimes it might be dispensed with, and at others it is felt to be necessary and only in the euphony and strength of the style, had also to give clearness and definite sense to the meaning. 乙, I 11, 2, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493,

xi. 2. 4. xviii. 3. xx. 4. xxvi. 2. 比及
by the time it came to, A., XI. xxv. 4. 3.

友

(2) A friend, friends, A., 3. vii. 3. IX.
xix. 2. 4. Combined with 朋, D.M.,
xix. 4. xx. 4. 27. A., 1. 10. vii. 2. of
friendship, A., XII. xxi. 3. XVI. 10.
Friendly with to make friends of A.
V. xxi. 3. XV. ix. (3) Brotherly regard,
A., II. 27. 2.

反

(1) To be, want, contrary to G. L.C., 11.
4. D.M., 11. A. XII. xxi. 2. To turn
round, or to return, A. IX. xiv.
XVIII. xli. 2. D.M., xiv. 3. 反諸身
to turn round on and upon one's self
D.M., xiv. 13. Observe A., VII. xli.
反站 name of an ancient city of for
rugs, A., III. xxix. 3. (2) To repeat
A. VII. xxi. 3. The int. tone, for
翻, A. IX. xiv. 3. (3) 之反 reverse
name, A., VI. xli.

取

To take, to get, D.M., ix. 4. A., V. 11.
Observe V. 11. VI. xxviii. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 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821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000. 1001. 1002. 1003. 1004. 1005. 1006. 1007. 1008. 1009. 1010. 1011. 1012. 1013. 1014. 1015. 1016. 1017. 1018. 1019. 1020. 1021. 1022. 1023. 1024. 1025. 1026. 1027. 1028. 1029. 1030. 1031. 1032. 1033. 1034. 1035. 1036. 1037. 1038. 1039. 1040. 1041. 1042. 1043. 1044. 1045. 1046. 1047. 1048. 1049. 1050. 1051. 1052. 1053. 1054. 1055. 1056. 1057. 1058. 1059. 1060. 1061. 1062. 1063. 1064. 1065. 1066. 1067. 1068. 1069. 1070. 1071. 1072. 1073. 1074. 1075. 1076. 1077. 1078. 1079. 1080. 1081. 1082. 1083. 1084. 1085. 1086. 1087. 1088. 1089. 1090. 1091. 1092. 1093. 1094. 1095. 1096. 1097. 1098. 1099. 1100. 1101. 1102. 1103. 1104. 1105. 1106. 1107. 1108. 1109. 1110. 1111. 1112. 1113. 1114. 1115. 1116. 1117. 1118. 1119. 1120. 1121. 1122. 1123. 1124. 1125. 1126. 1127. 1128. 1129. 1130. 1131. 1132. 1133. 1134. 1135. 1136. 1137. 1138. 1139. 1140. 1141. 1142. 1143. 1144. 1145. 1146. 1147. 1148. 1149. 1150. 1151. 1152. 1153. 1154. 1155. 1156. 1157. 1158. 1159. 1160. 1161. 1162. 1163. 1164. 1165. 1166. 1167. 1168. 1169. 1170. 1171. 1172. 1173. 1174. 1175. 1176. 1177. 1178. 1179. 1180. 1181. 1182. 1183. 1184. 1185. 1186. 1187. 1188. 1189. 1190. 1191. 1192. 1193. 1194. 1195. 1196. 1197. 1198. 1199. 1200. 1201. 1202. 1203. 1204. 1205. 1206. 1207. 1208. 1209. 1210. 1211. 1212. 1213. 1214. 1215. 1216. 1217. 1218. 1219. 1220. 1221. 1222. 1223. 1224. 1225. 1226. 1227. 1228. 1229. 1230. 1231. 1232. 1233. 1234. 1235. 1236. 1237. 1238. 1239. 1240. 1241. 1242. 1243. 1244. 1245. 1246. 1247. 1248. 1249. 1250. 1251. 1252. 1253. 1254. 1255. 1256. 1257. 1258. 1259. 1260. 1261. 1262. 1263. 1264. 1265. 1266. 1267. 1268. 1269. 1270. 1271. 1272. 1273. 1274. 1275. 1276. 1277. 1278. 1279. 1280. 1281. 1282. 1283. 1284. 1285. 1286. 1287. 1288. 1289. 1290. 1291. 1292. 1293. 1294. 1295. 1296. 1297. 1298. 1299. 1300. 1301. 1302. 1303. 1304. 1305. 1306. 1307. 1308. 1309. 1310. 1311. 1312. 1313. 1314. 1315. 1316. 1317. 1318. 1319. 1320. 1321. 1322. 1323. 1324. 1325. 1326. 1327. 1328. 1329. 1330. 1331. 1332. 1333. 1334. 1335. 1336. 1337. 1338. 1339. 1340. 1341. 1342. 1343. 1344. 1345. 1346. 1347. 1348. 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2013. 2014. 2015. 2016. 2017. 2018. 2019. 2020. 2021. 2022. 2023. 2024. 2025. 2026. 2027. 2028. 2029. 2030. 2031. 2032. 2033. 2034. 2035. 2036. 2037. 2038. 2039. 2040. 2041. 2042. 2043. 2044. 2045. 2046. 2047. 2048. 2049. 2050. 2051. 2052. 2053. 2054. 2055. 2056. 2057. 2058. 2059. 2060. 2061. 2062. 2063. 2064. 2065. 2066. 2067. 2068. 2069. 2070. 2071. 2072. 2073. 2074. 2075. 2076. 2077. 2078. 2079. 2080. 2081. 2082. 2083. 2084. 2085. 2086. 2087. 2088. 2089. 2090. 2091. 2092. 2093. 2094. 2095. 2096. 2097. 2098. 2099. 2100. 2101. 2102. 2103. 2104. 2105. 2106. 2107. 2108. 2109. 2110. 2111. 2112. 2113. 2114. 2115. 2116. 2117. 2118. 2119. 2120. 2121. 2122. 2123. 2

告 To tell, report, announce to, *A.*, I. xv.
 告者 the reporters, *A.*, XIV. xiv. a

告 To inform respectfully, *A.*, III. xvii. t;
 XII. xviii.

告 Taste, favour, *A.*, VII. xiii. D.M., iv.
 a. G.L.c., vi. a

告 (1) Catholic, *A.*, II. xiv. (2) Explained
 by **至**, *A.*, XX. 1-3. (3) To assist, give
 charity to, synonymous w. **助**, *A.*, VI.
 iii. a. (4) Name of the Chou dynasty as
 of its original seat, *map.* **周公**, the
 duke of Chou, *map.* **周任**, a man's
 name, *A.*, XVI. 1-4. **周南**, one of the
 books of the Shih-ching, XVII. 2. 1.

呼 **嗚呼** *ah*, *A.*, III. vi. 2.

命 (1) To order, direct; what is appointed,
 spoken of what Heaven appoints—the
 throne, our nature, and generally, *A.*, I. c.
 a. 2, 3, 4, 5, 6. D.M. 1-3, XIV. 4, *ah*.
A., II. iv. 4; VI. 15, VII. IX. 1, *ah*. a
 Spoken of a sovereign's ordering, a com-
 mission, *A.*, VIII. vi. I. iii. 4. xiii. 4
 XIII. 22. XVI. 1-1. XX. 1-4. 3
ah. **敕命** to issue life, *A.*, XIV.
 xiii. a, XIX. 1. (4) Government notifi-
 cation, *A.*, XIV. 12. (5) Message between
 head and great. **將命**, to convey such
 messages, *A.*, XIV. xiv. t; XVII. 22.

命 Used for **慢**, *map.* Disrespectful,
 G.L.c., 2, *ah*.

和 Harmony, harmonious; natural mee-
 tness, D.M. 1-3, 1-3, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

The 4th term. To accompany in sing-
 ing, *A.*, VII. xxi.

To blame, *A.*, III. xii. a

To smile at, *A.*, XI. xiv. 4, 5, 6

Hoi Oh! *A.*, XX. 1-2.

(1) Sorrow, sorrowful, to feel sorry,
 G.L.c., viii. 1. D.M. 1-4. *A.*, III. xxi.
ah. a. Honorary epithet of a duke of
 Lu, D.M., 22. 1. *A.*, II. xii. *ah*.

A particle of exclamation, expressing
 admiration or surprise. (2) It is often at
 the end of sentences, G.L.c., 2, 14. D.M.,
 xxi. 3. *A.*, III. xxi. 1, *ah*. 3. It is
 often used at the close of the first clause
 of a sentence, the subject explained about
 following, D.M., 2, 5, xxi. 1. *A.*, III.
 1-2, V. 14, *ah*. (3) It often closes an

interrogative sentence, being preceded by
何 **焉** **乎**, and other interrogative par-
 ticles, through the **乎** is itself sometimes
 more exclamatory than interrogative, *A.*,
 II. 2, 4, xxi. VIII. 27, IX. vii. *ah*.

Wise, prudent, D.M., xviii. 7.

(1) **唐棣** a kind of tree, *A.*, IX. xxi.
 1-2. (2) A designation of the emperor Yao,
A., VIII. 22. a

To wall, *A.*, VII. ix. 2; XI. ix. 2, (small).

Only, *map.* It stands at the beginning
 of the sentence or clause to which it be-
 longs, such instances as *A.*, II. 1, D.M.,
 xxi. 1. a, being only apparent exceptions.
 Observe *A.*, VII. xxi. a, where Chou
 thinks that before and after **唯** portions
 of text must be lost.

The 3rd term. Yao, *A.*, IV. 27. 1.

(1) To ask, to ask about, to investigate;
 a question, *map.* 2. To inquire for,
 to visit, *A.*, VI. viii; VIII. 17. 1. To send
 a complimentary inquiry, *A.*, X. 2. 1.

To open out; to untwist, *A.*, VII. viii;
 VIII. iii.

Simply, only, G.L.c., 2, 24.

(1) To instruct, G.L.c., 12. 4. (2) To
 understand, to converse with, *A.*, IV.
 xvi.

(1) Good, the good. In both numbers,
 and all persons, *map.* 2. *Hai* (fair),
 ability, D.M., xii. a. *A.*, V. xvi. VII.
 xxi. *ah*. 3. As a verb, to consider, to
 make, good, G.L.c., 2, 27. *A.*, XV. 12.

To smell, *A.*, I. xviii. a

Name of Tzu-hsi, *A.*, III. viii. 3; XI.
 xv. 1, XII. 1. a

Joy, joyful to be joyful, D.M., 1-4. *A.*,
 IV. xxi. V. vi. xxi. 1, XVI. xiii. 3,
 XIX. 12.

嗚然, sighingly, *A.*, IX. 2. 1; XI.
 xiv. 3.

To mourn, mourning, mourning clothes,
 D.M., xvii. 3. *A.*, III. iv. 3, xxi. VII.
 12. 1. XVII. xxi. 1, 3, 4, *ah*.

The 4th term. 1. To lose, G.L.c., 2, 3.
 To lose often, *A.*, III. xxi. XIV.
 xxi. 1. a. 2. To let go, to destroy,
A., IX. 2. 3, XI. vii. XIII. 27. 4. 5

喧 **喧** **分**, how distinguished, G.L.c.,
 2, 14.

Admirable, D.M., xvii. 4. To commend,
 honour, D.M., 22. 14. *A.*, XIX. iii.

哲

唐

哭

唯

唯

問

嚴

諭

善

嘆

商

喜

嗚

喪

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喧

喧

嘉

堪
堯
堯

To be able, to endure, A, VI. 12.

The name of an ancient sovereign, A, VIII 12, XII 12. Coupled with Shun, O L. 12, 4, 11, 12.

To surpass, to overcome, return, D.M., 2, 3, 12, 13. A, XIV 12, 13, 14, 15.

A road, the way, D.M., 12, 13. A, XVII 12, 13.

To fall, to follow, A, XIX 12, 13.

(1) To shut up, as a prison, A, XII 12, 13. (2) An unemployed condition, D.M., 12, 13.

To be ruined, A, XVII 12, 13.

A man's name, A, XIV 12, 13.

THE 12th RADICAL. 士

(1) A scholar, A, IV 12, VIII 12, 13. (2) An officer, D.M., 12, 13, 14, 15. A, XII 12, 13, 14, 15. (3) Many names have two meanings are united, A, XII 12, XV 12, 13, 14, 15.

執鞭之士 = groom, A, VII 12, 13. 士師 = official, judge, A, XVIII 12, 13.

Vigorous, in manhood, A, XVI 12, 13.

One, D.M., XVII 12, 13. 壹是, one and all, 12, 13.

Longevity, long-lived, D.M., XVII 12, 13. A, VI 12, 13.

THE 13th RADICAL. 又

(1) Name of an ancient dynasty, D.M., XVII 12, 13. A, II 12, 13, 14, 15. 夏后氏, the founder of the Hsia dynasty, A, III 12, 13. (2) Ordeal, 諸夏, a name of China, A, III 12, 13. (3) Used in a man's name, A, XVIII 12, 13. (4) 子夏, the designation of one of Confucius's disciples, A, I, VII 12, 13, 14, 15.

THE 14th RADICAL. 夕

The evening, A, IV 12, 13.

(1) Without, beyond, external, O L., 12, 13. D.M., XIV 12, 13, 14, 15. A, 12, 13, 14, 15. To make secondary, O L., 12, 13.

Early ? = from day to day, D.M., XII 12, 13.

Many much, A, II 12, 13, 14, 15. VII 12, 13, 14, 15. XIX 12, 13, 14, 15. where 多 = 厭, and D.M., XVII 12, 13, 14, 15. where 多 = 厭.

夜
夢

(1) Night, A, IX 12, 13. XV 12, 13. D.M., XII 12, 13. (2) 叔夜, a man's designation, A, XVIII 12, 13.

T. Arden, A, VII 12, 13.

THE 15th RADICAL. 大

Great, greatly, power. 大夫

Is with tone, with aspirate. Fannava, A, VI 12, 13. Used for 太, D.M., XVII 12, 13.

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To love, O.L.T., vii, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

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To be angrily disappointed & satisfied
A., I 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

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Ashamed, D.M. xviii 3

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To slender, slenderous statements, A.,
XII vi; XIV, xxviii 1

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To be careful about, cautious, cautiously
hesitant to follow by the progress of
乎 and 於, O.L.T., vi 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

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恟恟, cautiously reverent, O.L.T.,
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Kindness, to be kind, O.L.T., III 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

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Shrewdness, A., XV 271

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Passion, lust, A., V 2

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To be heedless, disempowered, A. VIII
1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

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To deliberate carefully, O.L.T., 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

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To be hated, disliked, A., V 14 2

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To feel sorrow or anxiety; to be anxious
about, sorrow, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

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To fear, shiver from, A., I viii 4, IX
221, 足悼, to be anxious, D.M.,
II 2

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憔悴, to be weak, A. XVIII vi 4

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To be angry, A., VII vii 發憤
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To answer, A., XII 221

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To be satisfied or disappointed with,
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An example, 志, to display
eloquence & effect, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

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221, 恟恟, D.M., I 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

悼

To be angry, 恟恟, O.L.T. vii 1

悼

THE 512 RADICAL, 戈

戈

A spear, 助干戈, to maintain
and oppose to stir up war, A., XVI 1

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To carry weapons, D.M. xvii 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

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To go to their weapons, to be prepared
to fight, A., XVII 221

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To show excessive grief, A., XI, 12, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

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To be heedless, disempowered, A. VIII
1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

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To deliberate carefully, O.L.T., 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

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To be hated, disliked, A., V 14 2

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To feel sorrow or anxiety; to be anxious
about, sorrow, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

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To be heedless, disempowered, A. VIII
1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

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To feel sorrow or anxiety; to be anxious
about, sorrow, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

柯 ko An axe-handle, D.M. III. 4

柳 liu 柳下 the name of a place or house, A. XV xii XVIII i. vii i 3

柳 liu 柳青 one who keeps cooing, or hawking about A. XIV xxiv. 1

栗 li 戰栗 the appearance of being frightened, A. III xxi. 1

校 xiào 校栗 To enter into altercation, A. VIII v

榮 rong 榮 of one of Confucius's disciples, A. XI. viii. 2

格 ge (1) 格 To investigate, to L. 4. 5 (2) To strike by appointment D.M. xvi. 4 (3) To become extra L. A. II iii. 2

桃 tao 桃 The peach-tree, G.L. 12. 6

榮 rong 榮 The last sovereign of the Han dynasty a tyrant, G.L. 12. 2 榮 祿 A reward, A. XVIII. vi. 2, 3

裁 cai 裁 To flourish, as a tree, D.M. xvii. 3

桓 huan (1) 桓公 a famous ruler of Ch'u, A. XIV xxi, xxi, xxi. (2) A surname, A. VII xii. (3) 三桓 the three principal families in Lu, A. XVI xxi

桑 sang 子桑, apparently a double surname, A. VI. i. 4

梓 zi 梓 A tree, A. V. vi

梁 liang 梁 A bridge, A. X. xxi. 2

稅 shai 稅 Small pillars, supporting the rafters of a house, A. V. xxi

栗 li 栗 To abandon, throw away, neglect, A. V. xxi. 2, XIII. xii, xxi. XIV. xxi. XVIII. 2

柏 bai 柏 An inner coffin, A. XI. vi. 4

梓 zi 梓 An outer coffin, A. XI. vii. 4, 5

楸 qiu 楸 The sycamore plant, A. IX. xxi. 1

棘 ji 棘 A thornbush, A. XII. viii

棧 chai 棧 A house, A. V. 2

植 zhi 植 To stick in the ground, A. XVIII. vii. 1

植 zhi 植 The very utmost, as a house and all such, G.L. 12. 4 D.M. xxvii. 2, 4

梵 fan 梵 The name of a Hindu, G.L. 12. 10 A. XVII. 12. 2

榮 rong 榮 Glorious, A. XIX. xxi. 2

樂 le (1) Music, songs. 女樂 female music, A. XVIII. 17 18 大師樂, Grand music-master, A. III. xxi. 1

樂 le 樂 Pleasure, joy; to rejoice in, feel joy, enjoy

樂 le 樂 A surname, A. II. vi. VI. vii, XII. xxi. xxi. XIII. 17 18

樂 le 樂 To find pleasure in, A. VI. xxi, XVI. 7

好 hao 好樂 G.L. 12. 1

樂 le (1) Trees, vegetation, G.L. 12. 3 (2) A surname, A. III. xxi. 1

樂 le 樂 A spring, source of influence, G.L. 12. 3

樂 le 樂 A weight, weight, A. XX. 1 To weigh, A. IV. xxi. To weigh, to (1) (2) (3) (4) (5) (6) (7) (8) (9) (10) (11) (12) (13) (14) (15) (16) (17) (18) (19) (20) (21) (22) (23) (24) (25) (26) (27) (28) (29) (30) (31) (32) (33) (34) (35) (36) (37) (38) (39) (40) (41) (42) (43) (44) (45) (46) (47) (48) (49) (50) (51) (52) (53) (54) (55) (56) (57) (58) (59) (60) (61) (62) (63) (64) (65) (66) (67) (68) (69) (70) (71) (72) (73) (74) (75) (76) (77) (78) (79) (80) (81) (82) (83) (84) (85) (86) (87) (88) (89) (90) (91) (92) (93) (94) (95) (96) (97) (98) (99) (100)

樂 le 樂 A letter a representative A. XII. 1

欠 qian THE 7TH RADICAL, 欠

欠 qian 欠 To lack, to be short of, D.M. xxi. 1 A. VII. xxi. XIII. xxi. 1 XVI. ix. 10 A. XIV. xxi. 2, 3, 4 欠 欠 only-surname (2) 造欠 to be short of, A. IV. 2, 3

欠 qian 欠 To lack, to be short of, A. II. 10 III. 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

欠 qian 欠 To lack, to be short of, A. II. 10 III. 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

欠 qian 欠 To lack, to be short of, A. II. 10 III. 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

欠 qian 欠 To lack, to be short of, A. II. 10 III. 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

欠 qian 欠 To lack, to be short of, A. II. 10 III. 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

欠 qian 欠 To lack, to be short of, A. II. 10 III. 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

欠 qian 欠 To lack, to be short of, A. II. 10 III. 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

欠 qian 欠 To lack, to be short of, A. II. 10 III. 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

欠 qian 欠 To lack, to be short of, A. II. 10 III. 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

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欠 qian 欠 To lack, to be short of, A. II. 10 III. 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

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欠 qian 欠 To lack, to be short of, A. II. 10 III. 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

欠 qian 欠 To lack, to be short of, A. II. 10 III. 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

欠 qian 欠 To lack, to be short of, A. II. 10 III. 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

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欠 qian 欠 To lack, to be short of, A. II. 10 III. 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

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欠 qian 欠 To lack, to be short of, A. II. 10 III. 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

欠 qian 欠 To lack, to be short of, A. II. 10 III. 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

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欠 qian 欠 To lack, to be short of, A. II. 10 III. 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

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欠 qian 欠 To lack, to be short of, A. II. 10 III. 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

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欠 qian 欠 To lack, to be short of, A. II. 10 III. 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

欠 qian 欠 To lack, to be short of, A. II. 10 III. 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

欠 qian 欠 To lack, to be short of, A. II. 10 III. 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

正 In tal tiao. The half-way in a target, D.M., xiv 5.

此 This way. 如此 thus G.L. 12 3 D.M. xv 4, xvii 6, xviii 1. 在此 here, D.M., xiii 6. The character does not occur in the Analects.

武 (1) The honorary spheroid of the first sovereign of the Chou dynasty, D.M., xviii 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. (2) 武城 name of a place, A., VI xii, XVII 4.

歲 The year, years, A., IX, xviii; XVII 4 6.

(1) To return, A., V, xxi, XI, xiv, 3. (2) To convert to, A., I, 12; XII 1, 2. To turn to, D.M., ix 13. To flow to, A., XII 22. 歸心 to turn to the heart, A., IX 1, 7. (3) To turn to, depend on, A., X 17. (4) To turn to, A., XVII 4; XVIII 10. (5) 歸 - to be married, D.M., ix 6. (6) 三歸 - on.

死 THE TEN RADICAL, 歹

To die; death; the dead, D.M., x 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. 後死者 a future mortal, A., IX 3. 3. led by Confucius to know it.

Dangerous;—both which is poisonous and being in peril D.M. 3 14. A., II 27, 28 21, 29 6, 30 6, XVIII 5.

To be largely produced, to be increased, D.M., xvi 9. A., XI, xviii 2.

Various, violently bad, A., XIII 21.

To offend, to be sorry, A., X 27, 3.

父 THE TEN RADICAL, 父

To kill, A., XII xii; XIV xiii, xviii 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. 殺 - to put to death, A., XII 22.

Gradually decreasing D.M. 22 3. A., VI 9.

The name of a dynasty, G.L. 2, 3. D.M., xviii 3. A., II xiii 6, 7.

In 4th tone. To bring up the rear, A., VI xiii.

(1) To break up entirely, see in A., XV 22; XII 27. (2) To be broken, A., XVI 1, 7.

Determined and enduring, D.M., xxi 1. A., VIII 21; XIII xvi.

母 THE FOUR RADICAL, 母

Do not, - do not do, do not have, &c., G.L. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. 毋 - the simple negative, but in ordinary meaning may be mistaken.

A mother, A., VI 11. 父母 parents, parents, G.L. 2, 3. D.M., 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Every, A., III, xv; X 21.

比 THE SIX RADICAL, 比

To compare, be compared, A., VII 1.

In 4th tone. (1) To follow, A., IV, 1. (2) Partially, A., II 27. (3) Followed with 反, within, by the time of, A., XI 27, 2, 3.

毛 THE SEVEN RADICAL, 毛

The hair, a hair, D.M., xii 4, xxi 1, 2.

氏 THE SEVEN RADICAL, 氏

A family, to a branch family. Follows surname and denotes personal relationship, A., III 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

(1) The people, the multitude, people, (2) 人, man, men, A., VI 20; XV 22, 23. And perhaps in some other places, A., VI 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

气 THE SEVEN RADICAL, 气

Breath, A., I 19. 血氣 blood and breath the 4th of power, A., I 19. 有血氣者 washed, D.M. 22 1. 氣血 氣血, A., VIII 10. 3. and 食氣, A., I 11.

水 THE SEVEN RADICAL, 水

Water, D.M. 22 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

To perpetrate, perpetrate, D.M., xii 4. A., IX 1, 2.

Uniformly, A., I 11.

(1) To wash for, also to wash, request, G.L. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. The name of one of Confucius's disciples, A., V 1, 2. VI 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

The name of a stream, A., VI 11.

汶



爭 爭, to obtain, stro by having, or
petition, A., XVII. 221 2.



THE NEW RADICAL, 爭

To struggle, to strive, O.L.C., 2. 8
D.M., XXIII. 4. A., III. vii; XV. 221.

(1) To do, to make, O.L.C., 2. 2. 28
D.M., 22. 2. 221 2. 2. 2. A., III. 221.
XIV. 221; XIX. 221. 2. 2. 2.

爭 爭—to be in charge of, to ad-
minister, to govern, D.M. 22. 2. 2. A.,
II. 13. 2. 2. XI. 221 2. 2. XI. 221.

何 何—why A., XIV. 221.
221 2. 2. 2. O.L.C., 2. 2. 2. D.M.,
2. 2. 2. A., I. 2. 2. VI. 2. 2. 2.

At the beginning
of chapter, it may be often translated by
why, D.M. 221 2. 2. 2. 2. 2. 2. 2. 2.

to show, D.M. 221 2. 2. 2. 2. 2. 2. 2. 2.

以 以—with, or
without immediate words. To make to
be regarded as, to consider, to have to
be, to use to make, D.M. 221 2. 2. 2. 2. 2.

以 以—with, or
without immediate words. To make to
be regarded as, to consider, to have to
be, to use to make, D.M. 221 2. 2. 2. 2. 2.

以 以—with, or
without immediate words. To make to
be regarded as, to consider, to have to
be, to use to make, D.M. 221 2. 2. 2. 2. 2.

以 以—with, or
without immediate words. To make to
be regarded as, to consider, to have to
be, to use to make, D.M. 221 2. 2. 2. 2. 2.

以 以—with, or
without immediate words. To make to
be regarded as, to consider, to have to
be, to use to make, D.M. 221 2. 2. 2. 2. 2.

以 以—with, or
without immediate words. To make to
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be, to use to make, D.M. 221 2. 2. 2. 2. 2.

以 以—with, or
without immediate words. To make to
be regarded as, to consider, to have to
be, to use to make, D.M. 221 2. 2. 2. 2. 2.

以 以—with, or
without immediate words. To make to
be regarded as, to consider, to have to
be, to use to make, D.M. 221 2. 2. 2. 2. 2.

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without immediate words. To make to
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be, to use to make, D.M. 221 2. 2. 2. 2. 2.

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without immediate words. To make to
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be, to use to make, D.M. 221 2. 2. 2. 2. 2.

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be, to use to make, D.M. 221 2. 2. 2. 2. 2.

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without immediate words. To make to
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be, to use to make, D.M. 221 2. 2. 2. 2. 2.

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without immediate words. To make to
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be, to use to make, D.M. 221 2. 2. 2. 2. 2.

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without immediate words. To make to
be regarded as, to consider, to have to
be, to use to make, D.M. 221 2. 2. 2. 2. 2.

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without immediate words. To make to
be regarded as, to consider, to have to
be, to use to make, D.M. 221 2. 2. 2. 2. 2.

以 以—with, or
without immediate words. To make to
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be, to use to make, D.M. 221 2. 2. 2. 2. 2.

以 以—with, or
without immediate words. To make to
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be, to use to make, D.M. 221 2. 2. 2. 2. 2.

以 以—with, or
without immediate words. To make to
be regarded as, to consider, to have to
be, to use to make, D.M. 221 2. 2. 2. 2. 2.

以 以—with, or
without immediate words. To make to
be regarded as, to consider, to have to
be, to use to make, D.M. 221 2. 2. 2. 2. 2.

耳, simply, just, D.M. 221. 2. A., I.
2. 2. 云, just, used at the end
of a sentence, A., VII. 221. 2. 2. 2.

THE NEW RADICAL, 耳

A wall, A., V. 221. 2. 2. 2. XIX.
221. 2. 2. 2. 2. 2. 2. 2. 2. 2. 2. 2.

THE NEW RADICAL, 片

A splinter, a half, A., XII. 221.

Tables of population, A., X. 221. 2.

A window, A., VI. 221.

THE NEW RADICAL, 牛

(1) A cow or ox, the cow kind, A., VI.
221. 2. 2. 2. 2. 2. 2. 2. 2. 2. 2. 2.

(2) the designation of one of the five
A., VI. 221. 2. 2. 2. 2. 2. 2. 2. 2. 2. 2. 2.

(3) the name of a place, A., XVII.
221. 2. 2. 2. 2. 2. 2. 2. 2. 2. 2. 2.

Burden of one of Confucius's disciples.
A., IX. 221. 2. 2. 2. 2. 2. 2. 2. 2. 2. 2. 2.

The male of animals, translated from.
A., XX. 221. 2. 2. 2. 2. 2. 2. 2. 2. 2. 2. 2.

A thing, things, 萬物, all things.
D.M., 221. 2. 2. 2. 2. 2. 2. 2. 2. 2. 2. 2.

物—animals and things.
D.M. 221. 2. 2. 2. 2. 2. 2. 2. 2. 2. 2. 2.

物—animals and things. D.M.
221. 2. 2. 2. 2. 2. 2. 2. 2. 2. 2. 2.

牛, a brindled cow, A., VI. 221.

THE NEW RADICAL, 犬

A dog, A., II. 221. 2. 2. 2. 2. 2. 2. 2. 2. 2. 2. 2.

To offend, he offended, against, A.,
VII. 221. 2. 2. 2. 2. 2. 2. 2. 2. 2. 2. 2.

To withhold to the form, A., XIV. 221. 2. 2. 2. 2. 2. 2. 2. 2. 2. 2. 2.

狂, A.D. 221. 2. 2. 2. 2. 2. 2. 2. 2. 2. 2. 2.

The name of the northern barbarians.
A., VII. 221. 2. 2. 2. 2. 2. 2. 2. 2. 2. 2. 2.

秋, A.D. 221. 2. 2. 2. 2. 2. 2. 2. 2. 2. 2. 2.

秋, A.D. 221. 2. 2. 2. 2. 2. 2. 2. 2. 2. 2. 2.

秋, A.D. 221. 2. 2. 2. 2. 2. 2. 2. 2. 2. 2. 2.

秋, A.D. 221. 2. 2. 2. 2. 2. 2. 2. 2. 2. 2. 2.

秋, A.D. 221. 2. 2. 2. 2. 2. 2. 2. 2. 2. 2. 2.

秋, A.D. 221. 2. 2. 2. 2. 2. 2. 2. 2. 2. 2. 2.

秋, A.D. 221. 2. 2. 2. 2. 2. 2. 2. 2. 2. 2. 2.

<p>橫</p>	<p>To cross, D.M. XVII. 8</p>	<p>期</p>	<p>To be round or backward and the words, A. I. XVII. 1</p>
<p>缺</p>	<p>THE 12TH RADICAL, 缶</p>	<p>期</p>	<p>To be asked, to command, D.M. XV. 8</p>
<p>月</p>	<p>A name, A. XVIII. 12. 2</p>	<p>期</p>	<p>期如, applied to means, A. III. XVII. 1</p>
<p>月</p>	<p>THE 12TH RADICAL, 网</p>	<p>期</p>	<p>期如, wing-like, A. I. III. 8. 17. 5</p>
<p>月</p>	<p>Laborer lost, A. II. 17. To lose, to without, A. VI. XVII. To be entangled, befooled, A. VI. XVII.</p>	<p>老</p>	<p>THE 12TH RADICAL, 老</p>
<p>月</p>	<p>Golden, A. IX</p>	<p>老</p>	<p>1 Old, to be old, the old, D.M. X. 1. A. V. XVII. XVII. 17. XIV. 17. A. VII. XVI. 17. XVIII. 17. Old age, A. VII. 17. 17. To stand on old, to be old, A. 17. 17. A short after, A. XIV. 17.</p>
<p>月</p>	<p>A net, for catching fish, D.M. 17</p>	<p>老</p>	<p>To stand on, D.M. XVII. 17. To oxidation and distribution, D.M. XVII. 17</p>
<p>月</p>	<p>A crime, offence, A. V. 17. XVII. 17</p>	<p>老</p>	<p>1 He is they who, thus or that, those or those who (the which) It is put after the words to be adjectives, nouns and clauses to which it belongs. Old, to be old, the old, D.M. X. 1. A. V. XVII. XVII. 17. XIV. 17. A. VII. XVI. 17. XVIII. 17. Old age, A. VII. 17. 17. To stand on old, to be old, A. 17. 17. A short after, A. XIV. 17.</p>
<p>月</p>	<p>To punish, 刑罰 punishment but when distinguished, 罰 is a fine, A. XIII. 17. 6.</p>	<p>老</p>	<p>To stand on, D.M. XVII. 17. To oxidation and distribution, D.M. XVII. 17</p>
<p>月</p>	<p>To come: to give over, A. IX. 17. 1</p>	<p>老</p>	<p>1 He is they who, thus or that, those or those who (the which) It is put after the words to be adjectives, nouns and clauses to which it belongs. Old, to be old, the old, D.M. X. 1. A. V. XVII. XVII. 17. XIV. 17. A. VII. XVI. 17. XVIII. 17. Old age, A. VII. 17. 17. To stand on old, to be old, A. 17. 17. A short after, A. XIV. 17.</p>
<p>月</p>	<p>THE 12TH RADICAL, 羊</p>	<p>老</p>	<p>To stand on, D.M. XVII. 17. To oxidation and distribution, D.M. XVII. 17</p>
<p>月</p>	<p>A sheep, or goat, D.M. X. 17. A. III. XVI. 17. A. XII. 17. 17. A. XII. 17. 17.</p>	<p>老</p>	<p>To stand on, D.M. XVII. 17. To oxidation and distribution, D.M. XVII. 17</p>
<p>月</p>	<p>Goodness, excellence, beauty, excellent quality, D.M. X. 17. A. III. XVII. 17.</p>	<p>老</p>	<p>To stand on, D.M. XVII. 17. To oxidation and distribution, D.M. XVII. 17</p>
<p>月</p>	<p>羊, D.M. XVII. 17. A. XII. 17. 17. A. XII. 17. 17. A. XII. 17. 17. A. XII. 17. 17.</p>	<p>老</p>	<p>To stand on, D.M. XVII. 17. To oxidation and distribution, D.M. XVII. 17</p>
<p>月</p>	<p>羊, D.M. XVII. 17. A. XII. 17. 17. A. XII. 17. 17. A. XII. 17. 17. A. XII. 17. 17.</p>	<p>老</p>	<p>To stand on, D.M. XVII. 17. To oxidation and distribution, D.M. XVII. 17</p>
<p>月</p>	<p>羊, D.M. XVII. 17. A. XII. 17. 17. A. XII. 17. 17. A. XII. 17. 17. A. XII. 17. 17.</p>	<p>老</p>	<p>To stand on, D.M. XVII. 17. To oxidation and distribution, D.M. XVII. 17</p>
<p>月</p>	<p>羊, D.M. XVII. 17. A. XII. 17. 17. A. XII. 17. 17. A. XII. 17. 17. A. XII. 17. 17.</p>	<p>老</p>	<p>To stand on, D.M. XVII. 17. To oxidation and distribution, D.M. XVII. 17</p>
<p>月</p>	<p>羊, D.M. XVII. 17. A. XII. 17. 17. A. XII. 17. 17. A. XII. 17. 17. A. XII. 17. 17.</p>	<p>老</p>	<p>To stand on, D.M. XVII. 17. To oxidation and distribution, D.M. XVII. 17</p>
<p>月</p>	<p>羊, D.M. XVII. 17. A. XII. 17. 17. A. XII. 17. 17. A. XII. 17. 17. A. XII. 17. 17.</p>	<p>老</p>	<p>To stand on, D.M. XVII. 17. To oxidation and distribution, D.M. XVII. 17</p>
<p>月</p>	<p>羊, D.M. XVII. 17. A. XII. 17. 17. A. XII. 17. 17. A. XII. 17. 17. A. XII. 17. 17.</p>	<p>老</p>	<p>To stand on, D.M. XVII. 17. To oxidation and distribution, D.M. XVII. 17</p>
<p>月</p>	<p>羊, D.M. XVII. 17. A. XII. 17. 17. A. XII. 17. 17. A. XII. 17. 17. A. XII. 17. 17.</p>	<p>老</p>	<p>To stand on, D.M. XVII. 17. To oxidation and distribution, D.M. XVII. 17</p>
<p>月</p>	<p>羊, D.M. XVII. 17. A. XII. 17. 17. A. XII. 17. 17. A. XII. 17. 17. A. XII. 17. 17.</p>	<p>老</p>	<p>To stand on, D.M. XVII. 17. To oxidation and distribution, D.M. XVII. 17</p>
<p>月</p>	<p>羊, D.M. XVII. 17. A. XII. 17. 17. A. XII. 17. 17. A. XII. 17. 17. A. XII. 17. 17.</p>	<p>老</p>	<p>To stand on, D.M. XVII. 17. To oxidation and distribution, D.M. XVII. 17</p>
<p>月</p>	<p>羊, D.M. XVII. 17. A. XII. 17. 17. A. XII. 17. 17. A. XII. 17. 17. A. XII. 17. 17.</p>	<p>老</p>	<p>To stand on, D.M. XVII. 17. To oxidation and distribution, D.M. XVII. 17</p>
<p>月</p>	<p>羊, D.M. XVII. 17. A. XII. 17. 17. A. XII. 17. 17. A. XII. 17. 17. A. XII. 17. 17.</p>	<p>老</p>	<p>To stand on, D.M. XVII. 17. To oxidation and distribution, D.M. XVII. 17</p>
<p>月</p>	<p>羊, D.M. XVII. 17. A. XII. 17. 17. A. XII. 17. 17. A. XII. 17. 17. A. XII. 17. 17.</p>	<p>老</p>	<p>To stand on, D.M. XVII. 17. To oxidation and distribution, D.M. XVII. 17</p>

after adverbs, A., XI. XIV 4; XIV XX. 3, XIII. 2; XVII (9. 2) etc. Others 然而, A., XIX. 27. 3, (4) After 得 and sometimes 可, and before a verb, it forms the positive of that verb, A., XIX. XXIV, XXV 3, etc. (5) 而 - or, A. XII. 1.

(6) 而今而後, henceforth, both to and hereafter, A. VIII. III. 7. It is often followed by 已, 已也, 已矣. D.M., XIV. 3. A., VI. 2, 3, XIV. XIV. 2.

(7) Used for 故, you, D.M. 2. 2. 9. A., IX. XII. 1, a mere expletive. 而已而 A., XVIII. 1.

THE NEW RADICAL, 耒

To plough; to do field-work, A., XV. XII. 1, XVII. VI. 1.

Two together, A., XVIII. VI. 2.

To cover the seed, A., XVIII. VI. 2.

THE NEW RADICAL, 耳

(1) The ear, A., II. IV. 3. VIII. XV. 2. A final particle, -aliquis, A. XVII. IV. 1. 2. An expletive, A., VI. XI. One side or the

yielding pleasure, D.M. 24. 2.

The sending of envoys to one another, or to court, by the prince of the State, D.M., 22. 14.

Intelligent, perceptive, etc., etc., 1. D.M., XXII. 3. Sage, possessing the highest knowledge and excellence. 聖者, a sage, D.M., XI. 3. XXII. 1. A., VI. XXVII. 2; VII. XXIII. 1; IX. VI. 1, 2.

To collect, to collect, etc., etc., 1. 2. 3. 4. 聚, to collect together, D.M., 2. 2. 2. A. 11. 2. 1.

To hear, to become acquainted with or report, possess. 聽而不聞, to hear and not understand, etc., etc., 1. 2. 3. 4. D.M., VII. 2.

In addition. To be heard of, a duty, A. XII. 22. 2. 2.

Quick in apprehension, D.M. 11. 2. 2. 3. To hear distinctly, A. XVI. 2.

A sound, D.M., XXVI. 6. A., XVII. IV. 2. 聲 - sound, A., XV. 2. 6. XVI.

聲名, name, D.M., XXII. 4.

聽

To hear, to listen to, etc., etc., 1. 2. 3. 4. D.M. XVI. 2. 2. 3. 4. XVII. 1. 2. 3. 4. XVI. 2. XVII. XIV. 聽於, to remove instructions from, A. XIV. 2. 2.

THE NEW RADICAL, 手

肆

To appear a third time, A., XVI. XXV. 1. 2. 3. 4. To stretch a side, regard of smaller matters, A. XVII. XVI. 2. 3. A sleep, a cold, the grade, A., XIX. VII.

THE NEW RADICAL, 肉

肉

Flesh, meat, A., VII. XII. 1; 2. VII. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

骨

不骨, not equal to, degenerate, weakness, D.M., 19. XII. 2.

肝

The liver 其肺肝, his lungs and liver - his inward thoughts, etc., etc., VI. 2.

肺

A name, A., XVII. VII. 2. 2.

肺

The lungs. See also above.

育

To be nourished, D.M. 1. 1. 2. 3. 4. To a verb, D.M., XVI. 2. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

化育

天地之化育, the nourishing and creating of Heaven and Earth. Also D.M., XI. 2. XXII. 1.

肫

肫肫其仁, warmly sincere, one lies in face humanity, D.M., XXII. 2.

肫

Feb, A., VI. III. 2.

肫

The shoulder, A., XIX. XXII. 2.

肫

As an. Some say, corpulent, etc., etc., VI. 4.

肫

The arm, A., VII. 2.

肫

The leg below, to knee the shank, A., XIV. 2. 1.

肫

To be able, can. As the auxiliary verb. It is often used in the 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

肫

能, the having power ability, A., VIII. 1. IX. VI. 2. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

脩

脩, to cultivate, etc., etc., 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

脩

脩身自脩, to cultivate one's self, etc., etc., 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

脩

脩飾, A. XIV. 2. 2. 脩, often appears as 修.

脩

脩, to cultivate, etc., etc., 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

脩

脩, to cultivate, etc., etc., 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

脩

脩, to cultivate, etc., etc., 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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by 於. A. VIII II. a. To be produced
D.M. XVI 9. To be aroused, alarmed, ad.
A. VIII vil. i. XVII II. a. (a) To
amuse, D.M. XV 5. A. XIII III 8.
To make to English to be D.M.
XVII 7. A. XIII IV 3, 2. XX 1.

(1) To raise, employ promote D.L. 2
2. 4. D.M. 21 14. A. II. XII 22
XII. XII 3. 4. 6. XIII 4. 1. 2. XV
XII. XX 1. To promote; set forth (in
the sense, A. VII 1. 2. Paraphrase to be
established, D.M. 22. 2. (2) To rise
A. X XVII 1.

Old, of former times, O.L. 2. 3. A.
V. XVII 1. XII. XII 1. XVII
XII 3. 故舊 - old friends or mem-
bers A. VIII II. a. XVIII 2. 舊犯
- 犯

THE 13TH RADICAL. 舌

The tongue, A. XII vil. a.

The 2nd term, for 捨. (1) To reject,
A. VI 19. To reject A. XIII II. a.
To leave unemployed A. VII 1. To let
sail, A. II 1. 2. To omit, do not, A.
XVI 1. 2. To omit, 9 to omit,
A. IX. XVI.

舒, - economy O.L. 2. 1. 2.

THE 13TH RADICAL. 夬

The ancient sovereign D.M. vil. 2.
A. VIII XVII. of 夬 堯舜 O.L. 2.
in 9. D.M. 22. 2. A. VII. XVII.
XIV vil.

(1) Paradoxical, A. III 1. IV 2. 3.
(2) 舞臺 - the platform, A. XI.
XVI 7. XII. 2. 1.

THE 13TH RADICAL. 舟

A ship, a boat D.M. 22. 4. A.
XIV vil.

THE 13TH RADICAL. 良

Good, upright, A. I. 2.

THE 13TH RADICAL. 色

(1) Colour, appearance, especially as
various even in the countenance (the
appearance, O.L. 2. 1. 2. D.M. 22. 1.
& A. I. vil. II. vil. V. vil. of 色,
page. 顏色, A. VIII II. 1. X. 2.

XVI vil. 酒色, to give the proper
snack A. XIV 12. (2) Beauty, and
the desire for enjoyment, D.M. 22.
1. A. I. vil. II. vil. XV. vil. XVI.
vil.

THE 14TH RADICAL. 艸

In some copies for 艸. To weed, A.
XVIII vil. 1.

(1) A copy of growing up, O.L. 2.
vil. 1. A. IX. 22.

(2) If I indeed O.L. 1. 2. D.M.
XVI 4. XVI 4. XVI 5. A. IV. 1.
VII. XVI 3. 4. 5. Large per irregular.
A. XIII vil. 1. 2. Indolent indiffer-
ence A. XIII vil.

(3) As, as, O.L. 2. 1. A. VIII. 1.
(4) As, the end of A. I. XV. 1. XIII.
XV. 3. XIV. XII. XIII. 1. VI. 3.
Such as, this, A. 1. 2. XI. 2. A. XIV.
2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Wash, soil, A. XVII vil.

The A. IX. 2. Found also under
Class. One of. But, as the Kang-hsi
did vary copies, the two characters
occasionally differed both in form and
meaning.

草

草, Grass, A. XII vil. 草木
grass-wood, plants, D.M. 22. 2.
A. XIV. 2. 3. XIV. 21. a. 2. A rough
copy 草創 to make the first copy,
A. XIV vil.

A class of the cutting family of Wei A.
XIII vil.

In athletics To bear carry A. XIV
XIV vil. 2. 3. XIV vil. 1.

(1) To be greatly dignified D.M. 22. 1.
A. I. vil. VI. vil. XV. vil. 2. 3.
(2) An honorary epithet A. XIV vil. 2.
A. XIX vil.

荒雨 on tanger A. XVII vil. 2.

荒父 the name of a small city of
1. 2. XIII vil.

(1) Not, O.L. 2. 1. 2. D.M. 22. 1.
A. VI. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

as a strong affirming to D.M. 2. 2. 22.
2. 3. The power of 莫 the other im-
plies, it is that immediately to itself the
object of these blackening, 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

D.M. 21. A. IV. 2. 3. XIII. 2. 3. 4. 5.
XIV. 2. 3. It stands sometimes with
out a preceding verb and - use A.
XIV. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

D.M. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

used for 暮 莫春, the last month
of spring, A. II. 22. 7.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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菜

Vegetables, edible herbs, A., X. viii. 12.

華

(1) 花 Flowers, A., IX. xxi. 7.

華

(2) 公西華, and 子華, one of Confucius's disciples, A. VI. iii. VII. xix. D., XI. xxi. xiv.

華

In 4th tone. Name of the latest western of the five mountains, D.M., xxi. 6.

華

Toe, spouting, A., VIII. xxi.

華

Ten thousand 萬物, all things,

華

D.M., I. 3. xxi. 2. xxi. 2. xxi. 3. 萬

華

方, the myriad regions, i.e. throughout the kingdom, A., XX. I. 3.

華

To display, O.L.G., vi. 2. To become manifest, the being displayed, D.M. xxi. xxi. 1.

To bury; to be buried; a burial, D.M., xxi. 3. A., IX. v. 3; IX. xi. 3; XI. 2. 1. 2.

Timid, timidity, A., VIII. II.

A. 綠. Grass, O.L.G., II. 4.

The conjunction 'for', D.M. xxi. 1. A. XVI. 1. 2. An introductory hypothetical particle, A., IV. v. 3. VII. xxi. 1.

(3) 萬 as a rule, A., XIII. II. 2; XVI. II. 1.

Loose, foliage, O.L.G., II. 4.

The name of a State, A., VII. xxi. 1, XIII. xxi. xxi. 1.

A kind of rush, D.M., xi. 2.

蔡蔡 Instantial, O.L.G., 15. 2.

The misfired Parvula Eibron, D.M. xxi.

A bamboo basket, A., XVIII. xxi. 2.

The name of a mountain, A., XVI. I. 4.

The name of a State, A., XI. II. 1; XVI. II. 2. The name of a large province, A., V. xxi.

To cover, to be covered, to be completely absorbed, A., XVII. xxi. 2, 3; XI. 1. 3.

A straw basket, A., XIV. xxi. 1.

(7) Large 萬萬平. how vast! A., VIII. xxi. 1. 2. Dissipation of mind, A., XVII. xxi. 3. Wild common

薛

A., XVII. xxi. 2. (1) 薛, very and compound, A., VII. xxi. 1. should have to read comp.

薛

The name of a State, A., XIV. xxi.

薛

Title, A., VIII. II. 薛 - augmented, O.L.G., 3. 薛, coping with small

薛

contributions D.M., xi. 14. 薛, requiring little from, A., XV. xxi.

薛

願願, a dream, A., XVI. 1. 12.

薛

To present an offering in sacrifice, D.M. xxi. 3. A., I. xxi. 1.

薛

To decore; -wood of a prince, A., XIV. xxi. 2.

薛

To store away, to keep, O.L.G., II. 4. A., IX. xxi. To keep retired, A., VII. 2. 1.

In 4th tone. Things to be treated, D.M. xxi. 2.

(2) The poetic art, A., VII. vi. 4. (3) Having various ability and art, A., VI. vi. 1. 2. XIV. xxi. 2.

Physo, A., X. II. 2.

Dockwood, A., V. xxi.

Ginger, A., 2. xxi. 2.

A surname, A., XIV. xxi. 1; XV. vi. 2.

THE 14th RADICAL, 尸.

A name, A., VII. 2. 3; XII. xxi. 3; XVI. 1. 2.

Greatly, opposition, A., IX. II. 2.

In 4th tone, a verb. To dwell in; to occupy, A., IV. I. II. 1. 居處 to dwell

in retirement, A., XIII. xxi. 2, XVII. xxi. 2.

Empty, A., VII. xxi. 3; VIII. 2.

(1) The accepted surname or dynastic name of Shun, A., VIII. xxi. 3. (2) 虞

仲 for 吳仲, A., XVIII. xxi. 1, 2.

THE 15th RADICAL, 虫.

The ignorance, D.M., xxi. 2.

A. 早, early, D.M., xxi. 2.

(3) The barbarians of the south. 蠻

蠻, barbarians generally D.M., xxi. 2. A., XV. v. 2. (4) 蠻, the barbarian of a kind, O.L.G., II. 2.

頤
chin

(1) Moustache, A., VI. 12. (2) Bristle, as
moustache, chin, A., IX. 2, 3.

降
ching

(1) To demand, A., X. IV. 3. (2) To
conquer, A., XVIII. VII. 2, 3.

陰
yin

(1) A mound, A., XIX. 229. (2) To
mourn, D. M., XIV. 3.

陰
yin

詩陰 the shed where the w-ers go
spend his three years of mourning, A.
XIV. 229.

陳
chin

(1) To arrange; display; exert, D. M.
XIV. 3. A., XVI. 16. (2) The name of a
State, A., V. 12, VII. 22, X. 1, XV. 1.

陳
chin

(3) 陳恆 (homonym epithet 成) an
officer of Ch'i, A., XIV. 221. 陳文
(homonym epithet), another officer of Ch'i,
A., V. 221. 陳亢, a disciple of
Confucius, c. p. 子食, A., XVI. 221.

陳
chin

The arrangement of the ranks of an
army, - tactics, A., XV. 1, 2.

陷
chin

(1) 陷阱 to be taken in a pitfall,
D. M., VI. 1. To be made to fall into,
A., VI. 221.

陪
pei

陪臣, the family in service belong-
ing to the officers of a State, A., XVI. 2.

陪
pei

A corner, 陪牆, (1) A., VII. 221.

陪
pei

(2) 陽膚, a disciple of Tseng Shih,
who was made criminal judge of Lu, A.,
XIX. 22. (3) 首陽, the name of a
mountain, A., XVI. 22. (4) 陽丘,
the name of an usurping officer of Lu, A.,
XVII. 1. (5) Name of an assistant music-
master of Lu, A., XVIII. 22.

陪
pei

To fall, 陪, A., VII. 221.

陪
pei

To fall, 陪, A., VII. 221.

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To fall, 陪, A., VII. 221.

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To fall, 陪, A., VII. 221.

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To fall, 陪, A., VII. 221.

陪
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To fall, 陪, A., VII. 221.

THE IRON RADICAL 隹

A phonetic 隹 I. 221. 2.

The female of birds 雌 隹 a hom-
ophonous A. I. 221. 2.

(1) Frequently, A., VII. 221. (2) The
name of the iron in the sword and third
parts of the Shih-chung, A., III. 221,
VII. 221.

隹, the name of the first ode in
the Shih-chung, A., III. 221, VII. 221.

(1) The name of an ode in the Shih-
chung, A., III. 221. (2) The name of an
ode in the Shih-chung, A., III. 221.

Although of the 隹 radical, 隹,
A., VII. 221. 2. A. I. 221, VI. 221,
VII. 221, VIII. 221, IX. 221, X. 221,
XI. 221, XII. 221, XIII. 221, XIV. 221,
XV. 221, XVI. 221, XVII. 221, XVIII. 221,
XIX. 221, XX. 221, XXI. 221, XXII. 221,
XXIII. 221, XXIV. 221, XXV. 221, XXVI. 221,
XXVII. 221, XXVIII. 221, XXIX. 221, XXX. 221.

To mella, A., X. 221. 2.

To mella, A., X. 221. 2.

To mella, A., X. 221. 2.

To mella, A., X. 221. 2.

To mella, A., X. 221. 2.

To mella, A., X. 221. 2.

To mella, A., X. 221. 2.

To mella, A., X. 221. 2.

To mella, A., X. 221. 2.

To mella, A., X. 221. 2.

To mella, A., X. 221. 2.

To mella, A., X. 221. 2.

To mella, A., X. 221. 2.

To mella, A., X. 221. 2.

To mella, A., X. 221. 2.

To mella, A., X. 221. 2.

To mella, A., X. 221. 2.

To mella, A., X. 221. 2.

To mella, A., X. 221. 2.

To mella, A., X. 221. 2.

To mella, A., X. 221. 2.

To mella, A., X. 221. 2.

公 (duke) 公爵, a duke of
Wu, A., XIV 22, XV. 1

THE 17th RADICAL, 青

靜 Quiet and unperturbed; tranquillity,
S.I. 2, A., VI 22

THE 17th RADICAL, 非

非 Not, none. It very often stands at the
beginning of the clause, or transitive v.
which it denotes, and = it is not that
if not, A., 非—what is contrary to
D.M., 22, 14. A., XVIII vi 4, 1. 2. **非**
不 not but, —an affirmation, A., VI, 2.

Not, D.M., XXIII 4

THE 17th RADICAL, 面

面 The face. **南面**, the face to the
south, the position of a sovereign, A.,
VI 1, 13. **面**, the face
towards a wall, A., XVII, 2.

THE 17th RADICAL, 革

The part of a garment, made of
leather, D.M., 2, 4.

To bind. **鞴**, A., X 10, 1, 2, 3.

A whip, A., VII 22.

髻, a hair knot, a knot with the
hair taken off, A., XII 22, 3.

THE 17th RADICAL, 韋

To store up, to keep, A., IX 22.

THE 18th RADICAL, 音

The music of Shun, A., III 22; VII
22, XV 2, 3.

THE 18th RADICAL, 頁

To be obedient to, in accordance with,
D.M. 22, 1. A. II 1, 3. XIII 22, 3.
To have compliance, D.M. 22, 3.

(1) **須臾**, a short time, no length,
D.M. 1, 2. (2) **樊須**, one of Chu-
feng's disciples, i.e. **樊遲**, A., XIII
1, 2.

頤, chin-ridge. The name of the last
part of the chin-chung, A., IX 22.

To desire; to wish; to like, D.M., XII
2, 21, 1. A., V 22, 2, 3. XI 22, 6.

顏 (1) **顏色**, the countenance, A., VII,
17, 2, 1, 19, 3. XVI 2, 2. The sur-
name of Confucius's favorite disciple,
see **回** and **淵**. **顏路**, He's father,
A., XI 22.

顛 **顛** the name of a small State,
A., XVI 1.

顛 **顛**, a name, A., XV 22, 12.

To fail, fallen, A., XVI 1, 2. **顛沛**,
in peril, A., IV 2, 3.

To contemplate, G.L. 1, 2. To have
regard to, D.M., 22, 4. To turn the head
round to look, A., X 22, 1, 2, 3.

To be manifest; (illustration, D.M., 1, 2,
22, 3, 22, 4, 22, 5, 22, 6. Observe
22, 1, 2.

THE 18th RADICAL, 風

The wind D.M., XXIII 2. A., X 22,
3. XII 22. To enjoy the breeze to
take the air, A., XI 22, 3.

THE 18th RADICAL, 飛

To fly, D.M., 22, 3.

THE 18th RADICAL, 食

To eat, G.L. 22, 1. D.M. 17, 2.
A. I 22, 2, 3, 4, 5. **食** — to consume,
G.L. 2, 19. **食** — to enjoy, A. XI 2, 3.
To be eaten, A. XVII 22, 2. **終食**
之間, a meal's time, A., IV 2, 3. **食**
— food, D.M. 22, 3. A. IV 22, VIII
22, 3. VI 2, 2, 3. (1) **月之食** —
eclipse, A., XIX 22.

(2) **食**, food generally, A., II 22, 1,
VI 2, 2, 3. VII 22, 1, 2, 3. XIV
2, 3. To give food to, to feed, A.,
XVIII 22, 2.

To drink D.M. 1, 2. A. X 2, 1. 22
2, 3. To give food to, to feed, A.,
XVIII 22, 2.

In thirst. To give to drink, A. III
22.

Most unfortunate. **失旺不食** —
did not eat anything that was not well
done, A., X 22, 2.

(1) To eat. **飯蔬食**, A., VII 22,
XIV 2, 3. In some instances perhaps
飯 — for food. To taste, A. X 22, 2.

(2) **壹飯 二飯 四飯**, one, two,
three, four, A., XVIII 22.

To ornament, A., X 22, 1. Observe
22, 1, 2.

修飾之, A., XIV 22, 1.





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